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GALAHAD AND PERCEVAL¹

I

The supplanting of Perceval, the nephew of the maimed fisher-king as the promised knight in the grail quest by Galahad, the son of Lancelot and Helaine, would be a remarkable enough incident in the history of mediaeval literature if the two knights were not related to each other; by the establishment of blood-relationship between the two heroes it has been rendered unique in the literary history of all times.

The discrepancies and contradictions caused in the Arthurian prose-romances by this change, which was brought about almost without protest—I take the *Didot-Perceval* to be a kind of protest—because it was flattering to the popular taste of the time, which ran high in favor of Lancelot, “the best knight in the world,” are well known to all who are acquainted with the *Estoire* and *Queste del Saint Graal*, and so are the unsatisfactory results of the several attempts that have been made to elucidate the complicated situation. I need not, therefore, sacrifice any of my limited space to recapitulate either.

After devoting many years to the study of the mass of MSS and the methods of the scribes who copied them, without a knowledge of which the searcher after truth in this intricate and perplexing field of literature cannot hope to be successful, as I

¹ For the third and last instalment of the original text, see pp. 322-41, following this introduction.

had learned when I studied Malory's sources, I too have arrived at a solution of the problem, very different, as will be seen, from any proposed by scholars before me. Whether it prove acceptable to all or not, those who are qualified to judge must be impressed by the enormous amount of labor and thought I have devoted to the subject, and they cannot fail to recognize that my solution, based as it is on the MSS, is natural and more probably correct than any other, and that it is original.

Paulin Paris, who wrote upon this subject: "Il faut donc qu'il y ait eu dans le travail des arrangeurs du texte définitif une confusion dont il est devenu impossible de sortir,"¹ has already pointed out that there exists one MS at the Bibliothèque Nationale, viz., MS fr. No. 751,² which on fol. 444*c* contains a passage clearly demonstrating that a Perceval-quest and not a Galahad-quest was joined to the primitive *Lancelot*. I have unearthed a similar passage in MS Lansdown No. 757, British Museum, which on fol. 164*a* runs:

& lo grant conte de lancelet couient repairer au grant conte de perseuax qui est chef de toz les contes au cheualiers & tut sont branches de li par ceo que li acheua la grant queste de graal. et li conte perseuax meismes est une branche del haut conte de graal. qui est chef de toz les contes car por lo graal se trauelerent tot li bon cheualier don len parloit a cele temps.

Neither MS fr. 751 nor MS fr. 747 of the Bibliothèque Nationale is therefore any longer unique.³

But while only two of all the *Lancelot* MSS, known at the present day, allude to a Perceval-quest at the end of Part I,⁴ all MSS and all printed editions contain more or less distorted evidence of its existence in the seventh *laisse* of Part I. After having appropriated the kingdoms of the unfortunate brothers Ban and Boors, Claudas conceives the idea of paying in disguise a visit

¹ *Romans de la table ronde*, Vol. II, p. 278.

² *Ibid.*, Vol. IV, p. 87.

³ In the *Athenæum*, September 1, 1906, I have claimed the credit for having found the last eight leaves of MS fr. 749, which were missing for nearly a hundred years, and for having first seen in MS, Add. 32125 British Museum, the often-discussed passage at the end of the Merlin referring to Robert de Borron's plans, and also on fol. 214*a* a unique reference to Gautier de Montbeliard."

⁴ I have replaced the arbitrary division of the *Lancelot* in two parts by one suggested by the early MSS, according to which the so-called *Lancelot* proper consists of two parts equal in length to the *Agravain*.

to Logres in order to convince himself that the accounts he has received of Arthur are true and not exaggerated. He arrives in Logres at a time when Arthur, who has not been king for very long, and is only seven months married to Guenever, is still at war with some of his rebellious barons. Before reference is made in the story to Arthur's "largeshe & sa deboinarete & son grant sens & sa bonte," the charms of Guenever are extolled. She is very wise, and of such surpassing beauty that only two women of her time can be compared to her. One is "Helaine sans per," the wife, as we learn, later on, of "Persides le rous;" the other is described thus on fol. 8*d* of MS, Add. 10293:

Et lautre fu fille au roi mahaigrie. Che fu li rois pelles qui fu peires a amite meire galaat chelui qui vit apertement les grans meruelles del graal. Et acompli le siege perillous de la table reonde. Et mena a fin les auentures del roialme perelleus & auentureus. Che fu li roialmes de logres. Cele fu sa suer si fu de si grantbiaute que nus des contes ne dist que a son tans fust ne se peust de biaute a lui apparellier. Et si auoit non amite en sornon. & en son droit non helizabel.

Beyond the unfamiliar name given to Pelles' daughter, this passage is only striking for the contradiction that Amide or Helizabel is said to be both Galahad's mother and his sister. Paulin Paris does not mention this passage although it is found in the MS which forms the basis of his synopsis, nor does it appear to have attracted the attention of any other scholar.

Having excited my suspicion, "cele fu sa suer" induced me gradually to examine all the *Lancelot* MSS that came into my hands. I found that while a similar passage occurs in all MSS and printed editions, only Nos. 110, 111, 113, 773 Bibl. Nat.; Royal B. vii. Brit. Mus., No. 3481 Bibl. de l'Ars., have the name "Galahad," and MSS Nos. 96, 98, 116, 118, 121, 339, 341, 751, 753, 768, 16999 Bibl. Nat.; Royal 20. D. iii Brit. Mus.; Nos. 3479-80 Bibl. de l'Ars.; No. 8230, Philip's Collect. Cheltenham, and the MS of Mr. Henry Yates Thompson, London; the printed editions of 1488, 1494, 1513, 1520 (?), 1533, and the Italian edition (without date) printed at Venice, all have "Perceval." There are variations noticeable in the names;¹ mother occurs

¹Amide; anite; aude; amite; amides; enite. Eliabel; Elizabel; Heliabel; Helizabel; Elizabeth; Elizabet. Pelesuaux; perleuaux; perlesuax; perleuax; perceual; parceual.

in one or two instances for sister; in one case Amide is Pelles' wife (!) and Perceval's sister. The printed editions suppress "cele fu sa suer." As a typical example I quote the passage from MS fr. No. 751 Bibl. Nat., fol. 9c:

& li autre si fu fille au roi mehaignie ce fu li rois pelles (peres) perleuaus. a celui qui uit apertement les granz merueilles dou graal. & acompli le siege perillox de la table reonde. & mena a fin les auanturez dou roiaume auenturex. Ce fu li regnez de logres. Cele fu sa suer si fu de si grant biate que nus des contes ne dit que nulle qui a son tans fust se poist a li de biate aparillier. Si auoit non amide a sornon. & a son droit non eliabel.

Thus the MSS afford additional evidence in favor of a Perceval-quest having been connected with the primitive *Lancelot*, but the passage as it is found in the best of them, is not of much help to the critic because it blunders in the relationship of Pelles and Perceval. At least this was my opinion. The promised knight was not the son but the nephew of the maimed fisher-king.

As almost invariably happens when one searches for something, one is inclined to overlook what is near at hand. It was the last MS I looked at which confirmed my suspicion, and realized my hopes that *uncle* must have occurred in the original MS instead of *father*. The scribe of Royal 19. C. xiii¹—the only one of all the known MSS—has preserved the original text here, and in some other instances, but he too allows the daughter of Pelles to be both sister and cousin of Perceval, and remembering that Perceval has been supplanted by Galahad, crosses the former's name out, and writes the latter in smaller letters above it. On fol. 7a we read:

¹ In this MS on fol. 27d occurs another passage which most probably had some connection with the *P.-L. Quest*, and which has been utilized by the writer of the *Estoire*. After Lancelot has conquered "dolerous garde," the text goes on: "lors sen part de la meson & ele estoit bien a. xxx. liwes englesches loing de nohaut. sen estoit mestres uns prudoms qui auoit non lucans cil estoit del lignage Iosep de arimathie qui porta le seint graal en engleterre qui lors fu apelee la grant bretaine cil & son lignage conquistrent la terre mescreant a nostre seigneur & de lui gist li cors a cele meson de religion dont nus aues oi."

In MS Royal 19. B. vii, fol. 39d the end of this passage runs thus: "si auoit a non li mestres leucan. Cil leucan fu filz i(o)seph de barimacie cil dont li grans lignages descendi par par qui la grans bretaine fu puis enluminee. car il aporterent le graal & conquistrent la terre mescreant. & de celui gist le cors en cele maison de religion."

While it is clear from these two MSS that Joseph's tomb was in the abbey, and that "mestres lucans" was alive when Lancelot visited the place, all other above-named MSS and printed editions call the abbey "la sepulcre leucan," and state that "de cil leucan gist li cors en cele maison de religion."

& autre fu la fille al roi pelles le roi Mahaingne lo oncle ^{galaad} ~~perceval~~ qui uit apertement les merueilles del seint graal. & acompli lo sege perilleus de la table ronde. & mena a fin les merueilles del roiaume auentureus co fu li reaumes de logres. cele fu sa soer si fu de si grant beaute que len ne sauoit en son tens nule si bele & auoit non amide en sornon & en son droit Eliabel.

In this form the passage is of the greatest possible critical value. It establishes the fact that in the Perceval-quest of the primitive *Lancelot* (henceforth referred to as *P.-L. Quest*, i. e., Perceval-Lancelot Quest) the same relationship existed between Perceval and the maimed fisher-king as in Chrétien and other versions. Amide¹ or Eliabel is the name of Perceval's sister, and most important of all, *Pelles*, *Perceval's uncle*, is the maimed fisher-king.

In *Romania*,² Vol. XXXVI, pp. 369-402, and pp. 543-90, I stated that I have come to the conclusion the writer of the trilogy which I have recalled from oblivion and reconstructed, made use for his quest (*G.-D. Quest*, i. e., Galahad-Demanda Quest) of the original Galahad quest (*G.-E. Quest*, i. e., Galahad-Estoire³ Quest) modeled on *P.-L. Quest*, and that the vulgate-quest (*G.-L. Quest*, i. e., Galahad-Lancelot Quest) now found in the *Lancelot* is not a faithful reproduction of *G.-E. Quest*. I now add: *G.-E. Quest* together with the *Estoire* formed, at the outset, a harmoniously arranged whole, independent of the *Lancelot*, but anticipating various incidents in it in the shape of predictions or prophecies. To this conclusion I was led by studying the trilogy. The combination *Estoire* plus *G.-E. Quest* may have been the work of one or two persons. I incline to think that one man was responsible for both, for both are marked by the same characteristics; the same lack of originality and ingenuity is observable in the second, in all probability the anterior, part as in the first. The writer first modified *P.-L. Quest*. His work is at best an adaptation of the circumstances surrounding the original hero

¹ Amida is the name of Galahad's mother, Pelles' daughter in the Portuguese *Demanda*.

² The quest of the Holy Grail forming the third part of the trilogy indicated in the *suite du Merlin*, Huth MS.

³ *Estoire* is short for *Estoire del Saint Graal*, the title given in the early MSS to what E. Hucher calls "*Le Grand St. Graal*."

Perceval to the altered conditions created by the adoption of the new hero Galahad. And as Lancelot, his father, was in reality the motive of the change, he too had to be provided with a principal part. Everything points to the fact that the writer freely copied his original, often confining himself to a mere change of names. A comparison of Chrétien with *G.-E. Quest*, in so far as it is possible through the medium of *G.-D. Quest*, makes it highly probable that many incidents told of Lancelot were in the prototype associated with Perceval. Perceval, the cousin of Galahad, was relegated to the second line and placed on equal footing with Boors, the cousin of Lancelot; as a sort of compensation Perceval was allowed to keep Galahad company, and to make this arrangement less awkward Boors was added as third companion. Pelles having become the grandfather of Galahad had to cede his original part of maimed fisher-king to his brother Helain or Alain, Pel-helain, or Pel-alain, for thus, I believe, the names Pelehan and Pelean were created. When the second part was completed Robert de Borron's *Joseph of Arimathia* was dealt with in the same way as *P.-L. Quest*. All sorts of episodes and incidents were embodied which had, at the outset, no connection whatever with the grail-legend. To bridge over the space of time between the age of Joseph and that of Arthur, the genealogies were invented which connect Galahad on father's and mother's side, and the other *dramatis personae* with those figuring in the *Joseph*. But whatever were the shortcomings of the combination, inconsistency was not one of them. As the first part was by deliberate design in every respect the supplement of the second and vice-versa, there existed no discrepancies between them, there was complete harmony everywhere.

From the fact that *P.-L. Quest*, and not the *Perceval* in the Didot MS, was utilized in conjunction with Robert's *Joseph* it may be inferred that the writer did not know it. I hold, as I shall show elsewhere,¹ *that it did not yet exist*.

¹ Having copied the metrical *Joseph* and what is left of the *Merlin* some years ago for my own use from MS fr. No. 20047 Bibl. Nat., because I was unable to obtain a copy of Francisque Michel's edition of Bordeaux 1841, and F. J. Furnivall's edition of H. Lovelich's *History of the Holy Grail* (1861) was beyond my reach, I have just decided to utilize my copy for a new edition of Robert's poem.

With these preliminary remarks I now proceed to examine *G.-L. Quest*, taking F. J. Furnivall's text¹ as a basis:

In *G.-L. Quest* Pelles is, on pp. 3, 17, 122, 229, clearly stated to be Galahad's grandfather.

In contradiction to these statements we find Galahad on pp. 7 and 236 just as clearly described as the nephew of Pelles, while in the first case his grandfather is distinctly mentioned as being "le riche pescheor."

On p. 121 Galahad's grandfather Pelles (the name is not mentioned but must be inferred from the terms "car tu lengendras en la fille au roi pescheour") is the fisher-king; twice we find the name Pelles coupled with the title "le roi mehaignie," viz., pp. 188 and 235.

According to *Estoire, Vulgate Merlin, Lancelot*, Parts I and II, *G.-D. Quest*, and the *Tristan* MSS, not influenced by *G.-L. Quest*, Pelles is neither maimed nor is he called the fisher-king; his daughter, the niece of the fisher-king, is the keeper of the grail, in conformity with the degree of relationship adhered to in all versions.

It is strange, indeed, that of all the scholars who have dealt with the *G.-L. Quest*, not one has realized that in this respect, in spite of all appearances to the contrary, *G.-L. Quest* is in complete agreement with all other versions as can easily be demonstrated.

When Galahad, Perceval, and Boors have arrived at Corbenic and have been welcomed by King Pelles, who is said to shed tears of joy over his *nephew* Galahad, we read on p. 237:

Quant vint a eure de vespres si commencha li tans a oscurchir
et maintenant oient vne vois qui lor dist. chil qui ne doiuent seoir a la
table ihesu crist si sen voient. car ia seront repeu li urai cheualier de la
viande du chiel. quant il oient cheste parole si sen alerent tout fors de
laiens. fors li roispelles qui ert preudom et heliezer son fil et vne puchele
nieche le roi qui ert la plus religieuse chose que on seust en nule terre.
et o ches .iii. remesent li .iii. compaignon.

Later, on p. 237, after four damsels have brought in "vns preudons mal haities par samblant et auoit vne corone sour sa

¹ F. J. Furnivall, *La Queste del Saint Graal*, Roxburghe Club, London, 1864.

teste," on a wooden bed, who welcomes Galahad as the one whom he has long expected, for "lons tans a" that he had been promised that by him he would be relieved from his suffering, a voice is once more heard:

Chil qui na este compains de la queste. Si se departeche de chi car il nest pas drois quil ni remaigne. Si tost comme cheste parole fu dite-si sen issi li rois pelles et heliezer ses fieus et la puchiele.

According to both passages Pelles is in the full enjoyment of all his faculties, both mental and physical; he is said to walk out, he is not carried, nor is he anywhere else stated to be prostrated on a sickbed, as a person whose legs are maimed would naturally be, and as the maimed king *is* in *G.-D. Quest* as in all other versions.

When on pp. 240, 241, Galahad performs the act of healing the maimed king (who is *not* named Pelles) by the holy lance and the drops of blood, the latter rises from his bed, and thanks God for his recovery; in order to do this it is evident that he must have been bedridden up to the moment the act of healing took place. The additional information that he retires to a hermitage or an abbey to spend the remainder of his days in the service of God, very similarly told in *G.-D. Quest* of Peleanz, and the almost literal agreement in the last sentences in both versions, viz:

MS fr. 343 Bibl. Nat., fol. 103 d

et demena leienz si bone uie et si glorieuse tant com il i uesqui que nostre sires fist puis por la soe amor maint bel miracle et mainte belle merueille que nostre liure ne deuise mie.

F. J. Furnivall's text, pp. 240, 241

si fist puis nostres sires mainte bieie miracle pour lamour de lui dont li contes ne parole nient ichi endroit pour che quil nen est mie mestiers.

clearly points to the fact that the prototype of the maimed king was the same in both versions, and that both descend from a common original, i. e., *G.-E. Quest*, modeled on *P.-L. Quest*.

What further proof can be needed to convince anyone that Pelles in *G.-L. Quest* is not, and is not meant to be, and cannot be the maimed king, and that the several statements to this effect are blunders, traces of *P.-L. Quest* in which they were perfectly correct, left behind through carelessness.

As to *P.-L. Quest*, we only know positively that Pelles, the maimed fisher-king, was Perceval's uncle. From *G.-D. Quest* we may however reasonably infer, and this all the more readily as all other versions agree, that Pelles' brother Pellinor was the father of Perceval and Amide. A second uncle of Perceval, named Alain or Pelean, and the father of the three brothers,¹ too, may probably have been mentioned. It is, of course, impossible to find out if Pelles' children Eliezer and Helaine as we find them in *G.-L. Quest*, in *Merlin*, in *Lancelot*, and in the *Tristan* were named, and if so, if they were not the children of Pelean.

As to *G.-E. Quest*, in so far as we are able to judge through the medium of *G.-D. Quest*, Pelean took the part of Pelles when the latter became Galahad's grandfather. Elaine thus stood to the maimed fisher-king in exactly the same relation as Perceval in *P.-L. Quest*. Pellinor remained Perceval's father.

In *G.-L. Quest* not Pelean but Pellinor takes the part played by Pelles in *P.-L. Quest*, as is shown by the earliest MSS of the *Lancelot* containing *G.-L. Quest*: "Vours fu que li rois pellinors cui len apele lo roi Mahaingnez."² Pelles, as in *G.-E. Quest*, is Galahad's maternal grandfather; and as the maimed fisher-king cannot well, in contradiction to all tradition, be made father of Perceval, this part is allotted to Pellehan or Pellean, and thus the statement in *G.-L. Quest*, that has given so much trouble in the past, is naturally explained and accounted for—I mean the answer of Perceval's sister: "iou sui vostre suer & fille au roi pellehan." Most probably the mixing-up of Pellinor and Pellehan was not intended, but is the consequence of an accident.

This careless arranger is probably responsible for yet another anomaly. The niece of Pelles, who is in his and his son's company when Galahad, Perceval, and Boors come to Corbenic, and who is in MS Royal 19. C. xiii, fol. 319 b, thus described:

& une mut bele pucele qui estoit nece lo roi & estoit uirge en uolente & en oeure & la plus religieuse que len seust

¹ Although Pelles' family must, by inference, be assumed to have consisted of father and three sons, there is no passage to be found, as far as I know, in any of the versions, wherein all the members are mentioned, as would appear from Paulin Paris' parenthesis in *Romans de la table ronde*, Vol. II, p. 278.

² MS Royal 19. l. xiii, fol. 311 c; MS Royal 20. D. ii, fol. 267 b; Brit. Mus. Also several of the MSS at the Bibliothèque Nationale.

is no other than Amide or Eliabel, Perceval's sister, who has been allowed to live on in *G.-L. Quest*, oblivious of the fact that she had died after giving her blood to heal the leprous lady.

The combination of *Estoire* plus *G.-E. Quest*, it would seem, was a sort of *ballon d'essai*. When it was found that the substitution of the son of Lancelot for Perceval was approved and popular, it was decided to eliminate *P.-L. Quest* from the *Lancelot* and replace it by *G.-E. Quest*. Unfortunately the task was intrusted to the wrong man. In order to effect the change it was necessary also to eliminate certain antecedents of Perceval in the second and third parts¹ of the *Lancelot* and to replace them by an account of Galahad's conception and birth and by some information at least of the third grail quester, Boors. The result was the addition in almost exactly equal portions to the second and third parts of the *Lancelot* of a narrative very similar to the text published under the title of "Galahad and Perceval" in the current volume of *Modern Philology*. But instead of radically suppressing *P.-L. Quest* and substituting *G.-E. Quest* for it, the arranger set to work to adjust, correct, and modify *P.-L. Quest* according to *G.-E. Quest*, and, as he was neither a clever and careful, nor a judicious worker, the result of his labors was the unsatisfactory piece of work we now possess in the *Lancelot*. How superficially he accomplished his task is seen by the fact that while he replaced the name of Perceval by Galahad's, he allowed the tell-tale references "neueu" and "aioul" to stand, thus enabling me after more than seven centuries to find him out and expose him.

From all I have said it must have become clear that inconsistencies between *Estoire* and *G.-L. Quest* cannot be a matter of surprise. But there were none between *Estoire* and *G.-E. Quest*, and there ought to be none in the *Estoire* itself. There is, however, one passage found in Galahad's genealogy on the maternal side, which has given rise to much speculation, and which has

¹ It is surprising what great importance the scribes and arrangers of the prose-romances attached to making their parts equal in length. According to the best MSS, e. g., the *Estoire* plus R. de Borron's *Merlin* was equal in length to the *Vulgate Merlin*. The three parts of the *Lancelot* are all approximately equal in length, and if one knows, e. g., the number of leaves the *Agravain* occupies, one can, within a leaf or two, determine the beginning of the second part. The three equal parts of the trilogy are another example and the same tendency may be observed in the *Tristan* MSS.

caused trouble to more than one critic. I mean the passage which runs, e. g., in MS, Add. 32125, fol. 202*d*: "Après le rei lambor regna pellehan son fiz qui fu maigne de .ii. cuisses . . . de ce pellehan descendi vn rei qui ot non pelles," i. e., almost literally the same as in Royal 14. E. iii, printed on the margin of F. J. Furnivall's edition of Lovelich's metrical translation.

If this passage be correct and Pellehan, the *father* of Pelles, and not Pelles' *brother*, be "le roi mehaignie," the *Estoire* is not consistent in itself, for the simple reason that Galahad's genealogy from Josephe in comparison to his genealogy from Nascien's son Celidoine would be one generation too short, and the prophecy of the angel when he explains the wonders of the lance to Josephe and Nasciens, after the former has been struck by it, would not be fulfilled, a slip that is very unlikely to have occurred to the writer of the *Estoire*. This prophecy runs in the Mans MS, ed. E. Hucher, Vol. II, p. 312, thus:

ne jamais chou saches-tu (vraiment) les mierveilles dedens le Graal ne seront véues par nul mortel houe que un tout seul et chil sera. . . . Et de ceste lance dont tu as estés ferus, ne sera jamais férus que uns seus hom, et chil sera roys et descendra de ton lignage, si sera li daarains des buens; chil sera férus parmi les quisses ambes deux ne ja n'en garra jusques à tant que les merueilles del saint Graal seront descouviertes à celui qui sera plains de toutes bontés. Et chil qui ces merueilles verra, si sera li daarains hom dou lignage Nascien et tout autres si comme Nasciens a estet li premiers hom qui les mierueilles dou Graal ait veues, autressi sera chil daarains hom qui les verra; car che dist li vraies crucefis au premier houe del pressieus lignage, et au daarain aage devise à démonstrer mes merueilles, etc.

But this passage is inconsistent, too, with *P.-L. Quest*, where Pelleham, as we have seen, is said to be the father of Perceval, and with all other versions, where either Pelles himself or one of his brothers is declared to be the maimed king. The only version which appears to be, but is not in accord with the *Estoire* on this point is *G.-D. Quest*, which in so many other respects is in harmony with it, based as it is on *G.-E. Quest*. But the Pelleanz, who in *G.-D. Quest* is the maimed king, is not anywhere stated to be a brother of Pelles, Galahad's maternal grandfather, and of Pellinor, Perceval's father. From the second book of the trilogy,

much of which is found in the Huth MS, we learn that this Pelleanz was brother of one Garlan who possessed the power of rendering himself invisible when he was on horseback, and who was slain by Balaain, the knight of the two swords. It is when Pelleanz attempts to revenge his brother's death upon Balaain, that he receives the dolorous stroke, by which the kingdom of Listenois is turned into "la terre gastee ou la terre foraine," and from the effects of which he is maimed and can only recover when Galahad will visit him. The description, "roi de Listenois," points to the fact that the Pelleanz of the trilogy, too, must originally have been suggested by a brother of Pelles. This fundamental change in the second book of the trilogy, brought about by the introduction of a new element into the narrative, has but very slightly modified *G.-D. Quest*, in fact, beyond the statement attributed to the maimed king, when Galahad has come: "descouure ses cuisses, et dit ueez ci li doloureux cop que li cheualiers as deus espees fist," nothing would enable us, without the help of the second book, to recognize that the circumstances connected with the cause of the maiming are entirely different, and that the Pelleanz of the trilogy is not the Pellehan of the *Estoire*. It is, therefore, clearly proved that the *Estoire* stands alone against all other versions, in making Pelles' father and not his brother maimed king.

The prophecy above quoted confirms, too, my assertion that *G.-D. Quest* is derived from *G.-E. Quest*, and that this was in every respect in harmony with the *Estoire*. In *G.-D. Quest* (compare MS 343, fol. 103c, and Portuguese MS, No. 2594, fol. 180d) Galahad alone, as here stated, sees the wonders of the grail, and then he returns to his companions, including Perceval and Boors whom he had left behind "el paleis auenturex."

I have shown above that Pelles was not intended to be, and indeed is not the maimed king in *G.-L. Quest*, although this error has never been detected, and having been taken as a fact has upset all theories. I now ask: Is the passage in the *Estoire* cited above to be trusted? Do not the prophecy and all the other versions including *G.-L. Quest* point to the contrary?

I very much doubt that in the original MS of the *Estoire* this passage was found as it occurs in many MSS, and in the light of

all the results I have arrived at, I incline to the belief that through the oversight of one of the scribes of the early MSS, from which most of those we now have descend, something was omitted in it. That this is not a mere subterfuge to find an explanation for an enigmatic situation, but a possibility that has seriously to be taken into account by the critic dealing with the MSS of the thirteenth and fourteenth centuries has been amply demonstrated in the present article. Only one MS has been shown to contain the partly correct passage referring to *P.-L. Quest*; only two MSS have not made an almost incredible mess of the passage speaking of Leucan and Joseph's tomb. There is only one solitary MS known to exist, as I have mentioned in *Romania*, Vol. XXXVI, p. 381, in which is found the passage mentioning Ygerne's illness and death caused by her ever-growing longing for her lost son, i. e., Arthur. There are only two MSS found in which Robert de Borron's plans are discussed at the end of his *Merlin*, while only one has the reference to Gautier de Montbeliard. Many more instances might be adduced if any were needed.

My suspicion that the passage is faulty is strengthened by other points.

While in the form above quoted the indications of omissions have been suppressed, the passage¹ as it runs, e. g., in the Mans MS, E. Hucher, Vol. III, p. 295, shows a different aspect:

Apries le roy Lambor régna Pellehans et ses fieus qui fu mahagnies des .ii. quisses . . . Et d' icelui Pelleham descendi uns roys qui ot non Pelles.

This is not the ordinary way, at least not in prose, of declaring that Pellehans is the son of Lambor. I take it that "fieus" does not imply a son of Lambor, but of Pellehans, and I am confirmed in this belief by the suppression lower down of "fieus" in reference to Pelles, which certainly existed in the original, as it is still to be found in other MSS. It was, too, in the MS which Henry Lovelich the Skinner translated, for in the Corpus Christi MS, ed. F. J. Furnivall, p. 373, ll. 495-97, we read:

¹ I have seen somewhere at Paris, Cheltenham, or Brussels a MS which still more strongly suggests that this passage is not reliable, but I cannot, at the present moment, lay hands on my note.

thanne Aftyre Of this kyng PelleAn
 discendid Anothir ful worthy Man,
 his owne Sone, and was Called Pelles.

This translation not only proves that Pelles was called Pellean's son, but it also suggests by the term "anothir" that at least one man was mentioned before who also descended from Pellean, and who was also "his owne Sone." Who was this son? My answer is, the maimed king, who is described as having been wounded "en une bataille (de Roume)." And the *Vulgate Merlin* makes my answer more definite by supplying his name, viz., Alain or Helain.

Upon another occasion I hope to show that what we now call the *Vulgate Merlin* stands to an original or primitive *Merlin*, which there is every reason to believe was anterior to several sections at least of the *Lancelot*, and which too must have ended with a *Mort Arthur* in about the same relation as *G.-L. Quest* to *G.-E. Quest*; in other words, that it is a careless piece of work, one in which many statements contradicting one another have been allowed to subsist.

As to this *Mort Arthur*, in which not Lancelot but Gavain was the best knight in the world, and the love of Lancelot for Arthur's queen found no place, I have strong reason to suppose that it supplied the poet of the English metrical version, represented by Robert Thornton's MS in the library of Lincoln Cathedral, with the framework or the source of his romance,¹ and it was most probably also the one which was known to the man who felt called upon in the first quarter of the thirteenth century, to supply a (not the) third link to Robert de Borron's *Joseph* and *Merlin* by writing under the much-abused title of *Prophecies of Merlin* what is known by the name of the *Didot-Perceval*.

There are four passages in the *Vulgate-Merlin* which concern us here. I have seen them in all the known *Merlin* MSS in London, Paris, Brussels, and Cheltenham,² but as there do not exist

¹ As Huchown was a poet of no mean order we may well assume that he has not so servilely dealt with his French source as Henry Lovelich did with the *Grail* and *Merlin*, but has "adorned his tale."

² Bibl. Nat. MSS fr. 337, 747, 344, 770, 95, 24394, 110, 749, 19162, 105, 9123, 98, 96, 117, 113, 332, 112; Bibl. de l'Arsenal: Nos. 3350, 3479, 3480, 3482; Brit. Mus. Add. 10292, Harl. 6340, Philip's Collect. Cheltenham, Nos. 1045, 1046, 1047, 3630, 3643; printed editions of 1498, Rouen (undated), 1528; the English prose *Merlin* and Henry Lovelich's metrical translation. His copy of the latter Dr. E. Kock kindly sent me from Lund, as only part of it is so far published by the Early English Text Society.

any important variations between the MSS, I have elected to quote these passages according to one of the earliest ones in the Bibliothèque Nationale, viz., MS fr.¹ 747. On fol. 116c of this MS we read:

1

ne par deca del roi pelles de listenois car il garde le roi pellinor son frere qui gist malades dune maladie dont il naura iames garison tant que cil uenra laienz qui les auentures del saint graal metra a fin que cil. Ne del roi alfin² lor frere qui gist malades qui ne gaira iusqua tant que li meldres cheualiers (des) bretons uenra & li aura demande por coi il ot cele maladie & quel chose li graax est (&) que len an sert.

On fol. 129b there is found the following paragraph³ which deals with the same subject as the one quoted above from the *Lancelot*, very probably a reproduction of it, extolling Guenever's beauty and stating that only two women of her time are comparable to her, viz., "Helainne sans per qui fu feme persides le rous," and

2

la fille le roi pelles de listenois del chastel de corbenyc. qui fu niece le riche roi pescheor & le roi malade de plaies dont li uns ert apelez alains des illes an listenois. & cil ert malades de maladies de plaies & li riches rois qui estoit apelez mehaigniez estoit naurez parmi les .ii. cuisses de la lance uengeresse & fu apelez par son droit non quant il estoit en sante li rois pellinor de listenois. & li rois alains & li rois pelinor si furent frere germain & cele pucele dont ie uos di si estoit lor niece & fille le roi pelles qui frere (estoit) a ces .ii. dont ie uos ai dit icele pucelle fu la plus bele que len ueist onques an la terre & la plus nete. icele garda le santisme graal iusquitel ior que galaad fu engendrez.

The last two passages are the only ones in the *Merlin* where the name of Perceval occurs.

¹ I purposely avoid MS fr. 337, generally, according to Paulin Paris' example, stated to be the earliest *Merlin* MS known, because I do not share this opinion; why, I shall explain when I shall deal with the *Vulgate Merlin*.

² All other MSS have Alain, Alein, or Helain.

³ This is also imitated in the *Tristan*. On one occasion Celices asks Lancelot whom the latter considers the most beautiful woman. Lancelot replies Guenever surpasses all; the second is Iseut of Cornwall, the third, "Helaine sans pair," the fourth, "la fille du roi Pelles;" in some MSS the third is "Helaine la fille de Pelles," and the fourth "la reine d'Orcanie." Compare E. Løseth, *Analyse critique des MSS du Tristan*, etc., §484. In the *Estoire* the lines: "Ichil ot une fille qui passa de biautet toutes les femmes qui onques fuissent en la Grant-Bretaigne se cou ne fu seulement la royne Genievre la femme le roy Artu" (E. Hucher, Vol. III, pp. 295, 296) are suggested by this passage.

Of all the knights who distinguished themselves in the battle of Bredigan was one who surpassed all the rest of them. This was a certain Nasciens of whom we read on fol. 150c:

3

& li contes des ueraies estoires dit & tesmoigne quil estoit cousins germains perceual lou galois de par sa mere dont il parlera ca auant car leus nan est ores mie. si dit ancores li conte que il (fu) bien prochiens paranz ioseph de barimacie car il fu filz anhignes¹ la seror Joseph qui fu fame & espouse ambron qui. xii. fil orent dont la terre de bretaine fu puis anluminee & paranz prochiens celidoigne le fil au roi nasciens deberique qui la grant meruoille del saint graal uit premierement & si apartint moult de pres au roi pelles de listenois & a ses freres. Icil ot puis maint ior Galaad le fil lancelot dou lac (en sa baillie).

This Nasciens, the text continues, was named after the duke Nasciens, who was such a good man. Later on he became a hermit and priest. He was the one who was transported by the Holy Ghost into the third heaven, where he beheld the Holy Trinity. He, too, is the one who by the command of God copied "la sainte estoire," i. e., *lestoire del saint graal* with his own hand, which was joined to Blaise's book. This Nasciens was the hermit who advised Arthur when he was in danger of losing his land, before he became the friend of Galehaut, *le haut prince*.

And the last passage on fol. 179b refers to an incident which is told in *Perceval li Gallois* concerning Arthur's son Lohot, who was killed by Kex, the seneschal of whom it is stated:

4

Mes loiaus cheualiers uersson seignor & uers la reine fu il toz iorz iusqua la mort. ne onques en sa uie ne fist traison que une seule & ce fu de lohot le fil au roi artus que il ocist par enuie en la grant forest perilleuse. Ensi come li conte le uos deuise ca auant moult loing. quant ma matiere mi amenra. Mes itant en dit li contes que perceual li galois lencusa a cort. Ensi comme .i. hermites li reconta qui li auoit veu ocire & tuer.

A perusal of these four passages will convince anyone versed in the grail-literature that they contain references to the *Estoire* and to two different versions of the quest.

The *Merlin*, there can be no doubt, before it was adjusted to the *Lancelot* as we now possess it, took it for granted that Perce-

¹ MS 749: "harengues;" "ebron;" MS 337: "enhyngueus;" "nesecuj" (for brons).

val was the promised knight, who had to ask his uncle, the maimed fisher-king, before he could heal him, what the cause of his malady was, what the grail was, and what purpose it served. Whether the quest referred to was *P.-L. Quest* or Chrétien, it is not yet possible to say, but the former seems to me more likely to be the case than the latter.

The man who performed the task of adjusting the *Merlin* to the *Lancelot*, if he was not by chance identical with the one who so admirably (!) adapted the combination *Estoire* plus *G.-E. Quest* to it, as we have seen above, must have greatly resembled him mentally. That *Estoire* plus *G.-L. Quest* was utilized for the purpose, and not *Estoire* plus *G.-E. Quest*, is clearly shown, amongst others, by the following points: (1) Pelles, the grandfather of Galahad, is neither maimed nor fisher-king; (2) Pellinor, and not as in *G.-D. Quest* Pel-Alain, is the "riche pescheor et le roi mahaigrie;" (3) The several references to Lancelot and Galahad and to the latter's genealogies which are brought in when the descent of Nasciens is explained; (4) The mentioning of Nasciens the hermit.

It only remains for me to explain the existence, side by side, of two maimed kings, Pellinor and Alain, both brothers of Pelles, and therefore both uncles of Elaine. I have above shown that if we may conclude from *G.-D. Quest*, Helain, Alain, or Pel-helain, Pel-alain was the maimed fisher-king in the combination *Estoire* plus *G.-E. Quest*. I have also pointed out that instead of substituting *G.-E. Quest* for *P.-L. Quest*, the arranger of the *Lancelot* created the anomalous and inconsistent *G.-L. Quest*. The *Merlin*¹

¹ In the chapter of the *Merlin* dealing with the mission of Lot and his sons to the rebel kings to bring about a truce, and induce them to take common action with Arthur against the Senes, we are told that they meet on their way to Arestuel in Scotland a young squire, named Eliezer, the son of Pelles, who is anxious to find Gavain. He wishes to serve him whom he considers the best knight in the world and to obtain the order of knighthood from him. In this connection Eliezer mentions an uncle whom he is anxious to heal, and Pelles speaks of his little girl only five years old who keeps the holy grail. This passage is undoubtedly an interpolation adapted from some other romance. "C'est peut-être le seul fragment conservé d'une branche que les assembleurs auront éliminée. Cette branche, je suppose, était encore l'œuvre de Robert de Borron et contenait la suite des aventures d'Alain et de ses frères." These are Paulin Paris' remarks in *Romans de la Table Ronde*, Vol. II, p. 277. As to being R. de Borron's work, this is out of the question: Pelles lived nine generations after Alain! But that we have to deal here with the fragment of a branch, very probably *P.-L. Quest*, is hardly doubtful. Eliezer plays a part in *G.-D. Quest*; he is twice mentioned in *G.-L. Quest*. What I have above said about the children of Pelles already figuring in *P.-L. Quest*, probably as the third brother Alain's children, appears not to be improbable, when we remember in that version Pelles was the maimed king.

affords evidence that my explanation was not a mere conjecture. The existence of the two maimed kings has a very simple and natural cause. Pellinor owes his presence to *G.-L. Quest*, Alain to the *Estoire*. The adjuster of the *Merlin* finding in the *Estoire* Alain described as the maimed king, and in *G.-L. Quest* Pellinor, found himself in a dilemma, but rather than suppress the wrong king, he decided to let them both exist.¹

And what is the lesson of it all? The deeper I penetrate into this "*dédale inextricable*," as the late Gaston Paris called the Arthurian prose-romances, the more I feel the truth of what I stated in the Preface to "*Le Roman de Merlin*": the original form of the Arthur-saga will be found to be exceedingly simple. And I realize more than ever that there must have existed before the versions we know others giving an entirely different account of Arthur and Guenever, of Gavain and Lancelot, which were of superior quality, more poetical, more truly representative of popular tradition, and more accurately reflecting the romantic spirit of the Middle Ages. In other words, it becomes clearer and clearer to me that what has come down to us of the Arthurian romances is but a poor substitute, at best a spoil réchauffé of earlier material, and valuable and interesting only because it is all we have inherited to enable us to form an idea of what we have lost.

II

The adventures printed in *Modern Philology*, Vol. V, pp. 55–84, 181–200 and 322–41, under the title "Galahad and Perceval," from the *Tristan* MS, Add. 5474, fol. 152c–64a, British Museum,

¹ The scribe of MS 749, while allowing in the second passage on fol. 200c two maimed kings to exist, adopts in the first passage on fol. 183b the erroneous statement of *G.-L. Quest* regarding Pelles: "Ne par deca dou roi pelles de listenois natendons nul secors deuant ce que li mieudres cheualiers dou monde viegne a lui & li demant dont cele maladie li vient et quel chose est li graaus." This may be the shape of the passage (accidentally left untouched) before the adjuster added to Pelles' name, "who has to take care of his brother Pellinor, etc.: nor can we hope for help from their brother Alain, etc.," in perfect harmony with *P.-L. Quest*, in which the maimed Pelles really would have been waiting to be healed by his nephew Perceval. Thus this passage would be additional evidence not only of the existence of *P.-L. Quest* but of its connection with a primitive *Merlin*, just as the quotation from the seventh *laisse* of the first part of the *Lancelot* pointed to its having been joined to that romance. In view of the second passage, however, it must be admitted that another explanation is not impossible, viz., that the scribe, as not infrequently happened, omitted two lines on fol. 183b.

have, at least in their present form, like other sections of the enlarged second part of the *Tristan*, never been published.

These adventures are told by Sir Thomas Malory in the eleventh and twelfth books of *Le Morte Darthur*, and they represent, in two almost equal portions, the additions which the arranger deemed necessary to the primitive *Lancelot*, when he replaced *P.-L. Quest* by *G.-L. Quest*.

In my *Studies on the Sources*, I have briefly compared the corresponding section of *Le Morte Darthur* with the account found in the *Lancelot*. I have pointed out how Malory, recognizing that there were two bearers of the name of Perceval in his French source—the one already a knight of standing and renown is mentioned in the *Tristan*-section, according to the earlier version, the other still a young squire whose arrival at Arthur's court and subsequent receiving the order of knighthood are told in these adventures, according to the later version—suppressed one of them. As he, apparently, did not understand that the former was the original achiever of the grail-quest, while the latter was only Perceval's shadow, the companion of Galahad¹ who had usurped his place, it is not surprising that Malory suppressed the wrong one. What I have said in *Studies* is in the main applicable to the present text. I do not therefore repeat it, reserving my limited space for matters more important.

Already in 1891-92, I was struck by the occurrence of these adventures in a *Tristan* MS, where they were added by an inconsiderate scribe who was unaware that, at least as far as Perceval is concerned, they contradicted what he had previously written. I then arrived at the conclusion that these twenty-two leaves of MS 5474 represented a fragment of a romance, intimately related to, very probably copied from, the *Lancelot*. This hypothetical romance I provisionally named *suite de Lancelot*, without attaching any special value to the term *suite*. What this romance was like in its entirety, whether it was a mere condensation of corresponding sections in the *Lancelot* or embodied material not found therein, I could only conjecture.

¹ In the fifteenth century the *Vulgate* version had for so long been the one read by everyone, that nobody had any idea there ever was another promised knight than Galahad.

E. Wechssler, in his pamphlet *Über die verschiedenen Redaktionen*, etc.,¹ is the only scholar, as far as I know, who expressed the opinion that I was not justified in postulating such a romance, as he could not prove its existence. What I describe as *suite de Lancelot* represents, according to his theories, *Bruchstücke der älteren Redaktion*, A.

As I have in *Romania*,² I think convincingly, proved that Wechssler's bold theories on the growth and development of the prose-romances are no longer tenable, I need here only explain that the unfortunate term *suite* applied by the late G. Paris, in a special sense, to the unique continuation of Robert de Borron's *Merlin* in the Huth MS has misled Wechssler to direct a series of arguments, not against my hypothetical romance, but against a creation of his own fancy. I did not in 1892, as he imagines, bring the *suite du Merlin* in any connection whatever with the hypothetical *suite de Lancelot*. Not a word in my *Studies* can be found that can furnish an explanation of his incomprehensible statement concerning my attitude to the Huth *Merlin*: "wie er denn überhaupt von dieser Branche ausgeht." Nor do I state anywhere that I understand by *suite de Lancelot*, "eine neue Romanreihe."

Seeing that Wechssler starts from such erroneous premises, and fails to see my point, it is not surprising that he should end by arriving at the conclusion: "Sommer verbindet mit der Bezeichnung *suite (de) Lancelot* keinen völlig klaren Begriff."

If I had meant by *suite de Lancelot* what Wechssler imagined I meant, I should have to admit this statement as perfectly correct. But I never dreamt of raising my hypothetical romance to the rank of a *Cyklus*; I never placed it on a common basis or in co-ordination with the *Map-Cyklus*, nor did I call it younger than this combination, for the very simple reason that I did not even make use of the term.

My *Studies* on Malory's sources were my first humble effort in the field of Arthurian romance, to which I had been quite nat-

¹ Eduard Wechssler, *Über die verschiedenen Redaktionen des Robert von Borron zugeschriebenen Graul-Lancelot-Cyklus*, Halle a. S., 1895.

² *Romania*, Vol. XXXVI, pp. 369-402, and pp. 543-90.

urally led to pay attention in the course of my studies of Spenser's *Faerie Queen*, and which, on account of the very difficulties they presented, greatly fascinated me. Owing to circumstances beyond my control, on the one hand, and to the vastness of the subject on the other, I was limited to the MSS in the British Museum, and I confined myself to Malory. I did not attempt in 1890-92 to solve any of the many problems met with in studying the cycle, nor did I trouble about the claims of Robert de Borron or Walter Map to the authorship of this or that romance; when I, now and then, touched upon the cycle as a whole, it was by accident, rather than by design.

It is a source of great satisfaction to me to know now, when I have acquired a very different grasp of the subject, that I may still look upon my *Studies* written sixteen years ago, as a creditable performance, one that has not belied the highly favorable criticism it elicited from such eminent scholars as the late Gaston Paris, the late Eugen Koelbing, and Sir John Rhys, and that I have been able successfully to refute two or three critics, who, with a view to gaining fame, had selected very small sections of my work for the exercise of their ingenuity.

Even if Wechssler's theories could be substantiated in every respect, a *suite de Lancelot*, such as I have postulated, is not an impossibility, for these adventures might very well be simultaneously a fragment of such a romance and "Bruchstücke der ungekürzten Redaktion A," but it must be clearly understood that I do not claim this romance to be "ein Originalwerk!"

If there existed any foundation in fact for Wechssler's differentiation between the *Map-* and *Robert-Cyklus*, a romance such as I conjectured as being a compilation (much like the enlarged second part of the *Tristan*), a welding together of adventures of Sir Lancelot principally derived from the *Vulgate Lancelot*, with a probable addition of such features from other sources that seemed best calculated to enhance the glory of the title hero, to make it more exclusively what the *Lancelot* is not, viz., a *roman de Lancelot*, portions of it might have been derived, indiscriminately, from the *Map-* and the *Robert-Cyklus*, indeed, if there were the slightest cause to render such an assumption necessary, several

"selbständige Originalwerke" might have been incorporated in it.

Now, after having seen most of the existing MSS of the Arthurian romances accessible in public and private libraries in England and on the Continent, I am much inclined to assume, to Malory's credit,¹ that his share in the patching together of the various scraps from the different versions was really smaller than I had thought sixteen years ago. To judge from the curious compilations represented by some MSS of the fifteenth century that have passed through my hands, I consider it very probable that there existed in Malory's days not one but several such French books which in their main features strongly resembled his own compilation, and it would be quite reasonable to suppose that one or two of them were the "Frensshe bokes" which his author according to William Caxton "reduced into Englysshe."

But while these adventures probably formed part of a lost romance, and while they could very well have been *Bruchstücke der ungekürzten Redaktion A*, had such a romance ever existed, they certainly were connected with the *suite du Merlin*, a fact Wechssler had already correctly recognized in 1895, and of which he erroneously assumed that I, too, was then cognizant. I only realized the connection between these adventures and the Huth *Merlin*, after I had proved this to belong to the trilogy, and after I had established the fact that portions of the *Tristan* were derived from the trilogy.

In my articles in *Romania*,² referred to before, I have shown that there existed a French trilogy written about 1228, which was afterward translated into Spanish and Portuguese, and utilized by Italian writers. The first part of this trilogy was made up of the *Estoire del Saint Graal* and Robert de Borron's *Merlin*; the second consisted of the *suite du Merlin*, as found in the Huth MS, foll. 75a-230b + foll. 22a-57d of MS fr. 112, Bibl. Nat., plus some portion unknown, while a quest of the grail and a *Mort Arthur* formed the third.

¹ But this admission of mine does not in any way alter my estimation of him as an author.

² Vol. XXXVI, pp. 369-402, and pp. 543-90.

A study of the trilogy as a whole will convince anyone that an account of Galahad's conception and birth, Perceval's arrival at Arthur's court, and some information about Boors and his son, Helain le blanc, must have occurred somewhere in it; as I have been able to account for the whole of the contents of the trilogy except a portion of the second part preceding the quest of the grail, at the beginning of the third part, it can only have, appropriately, occurred there, and by placing it there, the unknown portion of the second part is also very nearly complete and lacks very likely not more than one *laisse* giving an account of Pellinor's death through the hand of Gavain, to revenge his father Lot's death.

III

In 1889-91, while I was studying Malory's sources, E. Løseth¹ was engaged upon his critical analysis of the *Tristan* MSS in Paris. The results of our labors were almost simultaneously published.² Løseth's work is a very creditable achievement, but it has one great defect, for which its author is, however, not responsible, and that is its too great conciseness, frequently at the expense of clearness. The fairness of this criticism, Løseth had ten years later, when he examined³ the *Tristan* MSS in the British Museum an excellent opportunity to verify personally. In connection with the MSS his analysis is a welcome and valuable guide.

There are no less than twenty-four *Tristan* MSS in the Bibliothèque Nationale,⁴ seventeen of which contain the second part.

¹ E. Løseth, *Le roman en prose de Tristan . . . analyse critique d'après les manuscrits de Paris*, 1891; 8vo.

² I had no idea of Løseth's plans till I saw his book.

³ The analysis fills more than five hundred pages, a great deal of which is set up in very small type; and yet Løseth, as he himself declares, when examining the London MSS, found his notes too brief.

⁴ For other existing *Tristan* MSS see Løseth, *Préface*, p. iv, and *Additions et corrections*, p. 477. On the occasion of a brief visit to Vienna I have looked through the three splendid *Tristan* MSS at the "K. k. Hofbibliothek." My time was too short to analyze these bulky volumes minutely, but my knowledge of the Paris and London MSS enables me to declare that they do not contain anything not found in one or other of those MSS. As I was especially interested in the Grail-quest, I have carefully examined this portion of the MSS, in which they show substantial agreement. Referring for the sake of briefness to the three MSS: No. 2542 by X, No. 2537 by Y, and No. 2539-40 by Z, I found: The second part of the *Tristan* begins in X, on fol. 192a; in Y, on fol. 206c; in Z, on fol. 219a. Sir Tristan is made a companion of the Round Table in X, on fol. 222a; in Y, on fol. 233a; in Z, Vol. II, fol. 247c. Tristan's death through stabbing from behind is recorded in X, on fol. 487a; in Y, on fol.

Løseth has arranged these in the following six groups: I: 757, 1434, 104; II: 12599, 755, 760; III: 103; IV: 336; V: 772, 97, 349, 101, (776); VI: 99, 94, 758, 22440. Groups I and II represent the better ("la première et la meilleure") version; the other groups the common ("la version cyclique au commune") version. When Løseth wrote, this division was satisfactory enough. After my studies of the trilogy and the origin of the *G.-L. Quest*, it will be possible to improve upon it considerably. The terms "better" and "common" were, even in 1890, not happily chosen. Ward's second part and enlarged second part appear to me preferable. This Løseth has, evidently, recognized himself, for he finds it necessary to add in a note that, as the whole romance might possibly have been "cyclique" he will apply this term to the MSS of the first part "qui renvoient à la Mort Artu," and to those of the second part, "qui intercalent la quête du saint graal dans son entier." While the first two groups are of greater interest for the *Tristan* itself, the other groups are of greater importance for the study of the Arthurian romances as a whole.

As far as Malory is concerned, one single MS belonging to Group IV, viz., No. 99, is of especial interest; speaking of this Løseth declares: "Malory représente essentiellement le même texte que 99."¹ As this MS is representative of the common version, Malory has again, whether by choice or by accident—as in the case of the *suite du Merlin*—incorporated the version in his compilation, which is of greater interest to the critic.

For my critical examination of the *Tristan* section in *Studies*, the results of which I was compelled by want of space to indicate but briefly (pp. 279–90), I had only the MSS in the British Museum and the printed editions at my disposal. Not only has Løseth confirmed the result of my labors, but without any inten-

476a; in Z, Vol. II. fol. 225d. The Grail-quest occupies in X, on foll. 353e–500f; in Y, foll. 331c–442a; in Z, Vol. II. foll. 76b–343d. According to Løseth's arrangement, X belongs to group V; Y and Z, to group I or II. Other details, that I noticed, I must reserve for another occasion.

¹ The adventures relating the conception and birth of Galahad, the arrival of Perceval at Arthur's court, etc., are also told in MSS 101, 97, 349, and 758, in Paris, and No. 2542, foll. 335e–53e in Vienna.

tion of doing so he has adduced the proof that the theory which I advanced as to the probable shape of the MS Malory used, is correct in every detail.

In explanation of these facts [I state in *Studies*, pp. 288, 289] I submit the following theory which strikes me as highly plausible: Malory possessed a MS which contained: (1) The contents of Part I of the *Vulgate Tristan*, as reproduced by him in Books VIII and IX; (2) The contents of Part II of the *Vulgate* up to the point where, as I have shown (p. 283), the quest of the Holy Grail is mentioned—identical with Part I of the enlarged *Tristan*, up to the point where the quest begins (p. 285), save, of course, those variants of style and slight and insignificant modifications noticeable between all the existing MSS of the *Tristan*—but this section was already enlarged by (a) the *intercalation* (at the point determined by Malory, Book X, chap. xxxi) of the adventures of “Alysander le orphelyn” and the great tournament of Galahalt of Surluse as found attached to the *Prophecies of Merlin* said to be translated from the Latin by Richard of Ireland,¹ (b) to which were added the incidents relative to Lancelot derived from a *suite de Lancelot*, etc.

All this applies to the MS No. 99, as a comparison to my statement with Løseth, §§ 20, 192, 337, and 388a, etc., will show. Malory's MS, therefore, must have been copied from a MS like the one from which No. 99 was copied; at any rate both must have been derived from the same archetype.

Having seen the British Museum MSS in September, 1901, Løseth published² a brief account of them in 1905. His examination of these MSS, however, appears to have been of a very cursory character, and several points seem to have escaped him altogether. He did not notice the repetition of the meeting of Tristran with Palamades, derived from two different versions, and he overlooked the fact that in one of these MSS (Royal 20. D. ii) Pellinor is the maimed king in the quest, not Pelles. As I have, for a different purpose, studied the three MSS of the enlarged second part of the *Tristan*, viz.: Add. 5474 (A); Royal 20. D. ii (R), and Egerton 989 (E), I am able to supplement Løseth's account in several respects. Whilst admitting that these MSS do not favorably compare with the many in Paris, I claim that it

¹ These adventures I printed from MSS Add. 25434 and Harl. 1629 as an appendix to *Studies*.

² E. Løseth, *Le Tristan et le Palamède des Manuscrits Français du British Museum*, Christiania, 1905, 38 pp.

is possible to make up from them a very satisfactory text of the second part of the *Tristan*, representing the same version as Groups IV and V.

The account of these MSS in H. Ward's *Catalogue of Romances*, Vol. I, pp. 359-62, is correct as far as E is concerned; slightly to be modified as to R, and to be corrected and completed with regard to A.¹ Besides the one leaf stated to be lacking at the end of A, I found twenty-three more missing, viz., one leaf² after each of foll. 11, 13, 82, 108 (cf. R, foll. 15, 19v, 20r, 111, 139); ten leaves between foll. 205d and 206a (cf. E, foll. 72-130); and lastly, nine leaves³ between foll. 266d and 267a (cf. R, foll. 265-74). Smaller or larger portions are torn out or off: foll. 19, 43, 79, 139, 178, 182, 217, 263, 267. Portions of foll. 2r, 10r and v, 15r, 114v, 144v, are much worn and partly effaced.

And, as I further found, that besides the slight imperfections at the beginning and end recorded by H. Ward, there are about twenty-four leaves missing in R, between foll. 191d and 192a, i. e., the beginning of Sir Tristan's adventures in the quest of the grail, corresponding to the contents of foll. 1-120 in E, the gap in A, after fol. 205d, can only be made good from E. A, fol. 205d, corresponds to E, fol. 72, and A, fol. 206a, to E, fol. 130.

This deficiency in R, it must be admitted, could only be found by reading the MS. These leaves must have already been absent from the MS copied by the scribe of A, for the catchword on fol. 191d corresponds to the first line of fol. 192a.

If A and R were quite complete, the absence of the contents of A, foll. 144a-62b, from R (which in A are added from another version) would constitute the only material difference between the two MSS. A is written in the north of France, R most probably in the Netherlands.

¹ H. Ward's two references to the edition of 1520 are not accurate. For "Vol. II, p. ix, col. 2," read, "Vol. II, fol. 9 verso, col. 2;" for "Vol. II, p. x," read "Vol. II, fol. 10 recto, col. 1."

² One leaf in A contains as much as 1.1 of R, or 5.6 of E. One leaf in R is about equal to 0.9 of A, or 5.0 of E.

³ After A, fol. 266d, last line: "mier cheualier le roi ban qui moururent," which corresponds to R, fol. 265b, line 1. (The missing portion of the sentence is: "en la queste del saint graal mes or lesse li contes a parler dels & retornea parler del bon cheualier galaaz.") There are about ten leaves lacking in A; their contents are represented by R, foll. 265b, l. 2 to 274c, l. 37.

A, foll. 1-142, and R, foll. 1-174, relate all that is told in the second part of the *Vulgate Tristan*, save as to the contents of the last few leaves giving the different account of Sir Tristan's death, etc., such as is to be found in the printed editions, and in one MS, viz., No. 103, at the Bibliothèque Nationale.

On A, fol. 142a (R, fol. 174a), occurs a passage beginning:

Or dist li contes quant chil de loenois se furent aperceu que tristran demouroit en la ioieuse garde a tel ioie & a tel deduit vint vns preudons hermites & des aintisme loy & relegieus durement pour qui diex faisoit maintes vertues apertement (&) fist assauoir au roi artu que a pente-couste qui deuoit estre uenroit li sains uaissfaus en sa maison celi meesme con apiele greal, etc.

A, foll. 142-44, and R, foll. 174-76, give the account of the meeting between Tristran and Palamedes, when the former is proceeding unarmed to Arthur's court. While in R, after this, the quest begins as in the majority of the MSS, there occurs in A the interpolation of the adventures as published in *Modern Philology*, Vol. V, pp. 55-84, 181-200 and 322-41, and a second account of the meeting between Tristran and Palamedes on foll. 162-64, which has been marked on pp. 337-41 by different type.

R, as it stands, and A, without foll. 144-64, would be representative of Groups III and IV.

The twofold occurrence of the meeting between Tristran and Palamedes is easily explained. The first is the one occurring in most of the MSS; the second is taken with the interpolated adventures from another version which is found only in the few MSS named *supra*, p. 314, n. 1. The scribe of A, probably already the one whose MS he copied, incorporated the contents of foll. 144-62 from another MS, and in so doing, as he did his work mechanically like most of these scribes, without paying much attention to what he wrote, he did not notice that his own MS already contained on foll. 142-44 an account of this meeting.

The quest of the grail joined to the *Tristan* (*G.-T. Quest*, i. e., *Galahad-Tristan Quest*) I shall now briefly compare with the *Vulgate* (*G.-L. Quest*), taking as a basis F. J. Furnivall's text, in which it occupies 247 printed pages.

G.-T. Quest is in the main, as I stated in *Romania*, a combina-

tion of *G.-L. Quest* and *G.-D. Quest*. Five-sixths of it are hardly more than a transcript of these two versions. The last sixth consists of incidents derived from earlier *Tristan* material not improbably in verse, and adventures adapted from the *Lancelot*, *G.-D. Quest*, and other versions, or invented for the occasion to join the narrative. These incidents will have to be subjected to a closer critical examination than I have been able to devote to them. There is a very great probability that the enlargement of the second part of the *Tristan* was carried out, if not by the same man as in the case of the trilogy, by one who worked in partnership with him.

Of the 247 pages¹ *G.-L. Quest* occupies in the printed text, only between nineteen and twenty pages are not found in any shape in *G.-T. Quest*, viz., the contents of pp. 131-44 and pp. 176-80, the former representing the whole of chapter vii, the latter part of chapter ix. Both of these passages deal exclusively with adventures of Sir Gavain, who, although not painted quite so black in *G.-T. Quest* as in *G.-D. Quest*, is nevertheless described, as a man and a knight, far from perfect, thus strongly contrasting with the personality of Arthur's nephew known to us in earlier versions.

Many of the adventures, especially in the second part of *G.-L. Quest*, which are in *G.-D. Quest* recorded very similarly, but not exactly in the same manner, are in *G.-T. Quest* more in agreement with the latter version.

Such incidents are (to name but a few): the meeting of Gala-had, Perceval, and Boors with the damsel on Salomon's ship. While in *G.-L. Quest* she introduces herself immediately after they enter the boat as Perceval's sister and the daughter of Pellean, in *G.-T. Quest*, as in *G.-D. Quest*, her identity is only disclosed when the question arises as to how the king's daughter

¹ Chap. i, pp. 1-22, corresponds to A, foll. 165a-72a; chap. ii, pp. 23-45, to A, foll. 172a-75a; chap. iii, pp. 36-45, to A, foll. 175b-77b; chap. iv, pp. 46-61, to A, foll. 177b-78 + foll. 232c-235b; chap. v, pp. 63-102, to A, foll. 235c-43d; chap. vi, pp. 103-29, to A, foll. 244a-50b; chap. vii, pp. 131-44 is omitted; chap. viii, pp. 145-76, to A, foll. 251a-57b; chap. ix, pp. 176-80, is omitted; pp. 180-98 (missing in A) to R, foll. 265b-69d; chap. x, pp. 198-218 (partly missing in A) to R, foll. 270b-76c; chap. xi, pp. 219-23, to A, foll. 282b-93c; chap. xii, pp. 233-43 (not in A) to R, foll. 311b-13c; pp. 243-47, to A, foll. 305a, b, c, d, line 18; R, foll. 313c, line 28, to foll. 314c, line 4.

is to be found who is to supply the hangings of the sword. But apparently, with a view to avoid contradiction, the information found in *G.-D. Quest*, that she is Pellinor's daughter, is suppressed altogether in *G.-T. Quest*. The inclusion of the Cayphas episode in *G.-T. Quest* as found in *G.-D. Quest* is another example, and so is the account of Lancelot's visit to Corbenic.

Entirely different from both versions is the account in *G.-T. Quest* of the arrival of the grail-questers in Corbenic, as well as the principal act of the whole quest, the beholding of the holy vessel and the lance and the healing of the maimed king who is many times not named at all, but is mostly called Pelles.

It would greatly transcend the limits of this present article if I were to enter into further details. When the trilogy-quest as represented by the Portuguese MS No. 2295 is accessible in a printed edition, a comparison of the three versions of the quest will form an interesting and fruitful subject for a dissertation. Moreover, a comparison of Løseth's brief account, §§ 504-10, 516-32, and 563-65, etc., with *G.-L. Quest* will present a fair idea of the relationship in which *G.-T. Quest* stands to it.

But, while about twenty pages of *G.-L. Quest* are not in *G.-T. Quest*, there are about sixty-two leaves of four columns each in A absent from *G.-L. Quest*.

In A *G.-T. Quest* fills 161 leaves, viz., foll. 164-306, to which have to be added the 19 leaves missing after foll. 205*d* and 266*d*. Out of the 161 leaves, 62 represent matter not found in *G.-L. Quest*. Therefore 247 minus 20 printed pages are equal to 161 minus 62 written leaves, which would in type fill 139 pages. In other words, if *G.-T. Quest* were printed in the same style as the edition of Roxburghe Club, it would fill 220 plus 139, or about 359 pages.

From A, fol. 178*a*, to the end we have in E (Egerton, 989) a third MS of the same text as A and R.

The quest begins in A, fol. 164*b*, line 24, thus:

Chi endroit dist li contes que si grans honours & si grans glorie
uint adont en la chite de camaalot que nus ne fust a cele feste pour tant
quil uest les cheualiers les dames & les damoiseles & les puceles qui a
cele feste estoient uenues quil nel tenist a grant merueille, etc.

The incident with which *G.-L. Quest* begins is told on fol. 165*a*, lines 36 ff.

Sir Tristran's adventures in the quest begin on fol. 178*a*, and this corresponds to E, fol. 1, running thus:

Or dit le compte et la vraye Hystoire du saint greal le deuise que quant messire tristan de lionnoys se fu party de ses compaignons de la table Ronde qui la queste du saint greal auoient juree, etc.

In six places *G.-T. Quest* has insertions in verse; they are always in sections not found in *G.-L. Quest*. In A, fol. 166*c*: "A toi rois artus qui seigneur;" fol. 167*d*: "Riens nest qui ne viegne a sa fin;" fol. 179*b*: "Amors de uostre acordement;" fol. 192*b*: "A vous tristran amis verai;" fol. 214*b*: "Après che que iou eu victoire;"¹ fol. 214*d*: "La ou iou fui dedens la mer;" and 287*c*: "Damours vienent mi chant & mi plour."

The death of Sir Tristran by stabbing from behind is told in A, foll. 290-92; R, foll. 299, 300; E, foll. 422, 423. After this nine sections or *laisses* follow in the MSS, being almost exclusively borrowed from *G.-D. Quest*, as it is found partly in MSS fr. Nos. 112 and 351, more completely in the Spanish *Demanda*, and entirely in the Portuguese *Demanda*. These are as follows:

1. Lament of King Mark, burial of Tristran and Iseult at Tintagel; Sagremor's departure with Tristran's arms toward Cameloth: A, 292*d*; R, 301*b*; E, 423 *recto*.

2. Adventures of Galahad and Lancelot: A, 293*b*; R, 302*a*; E, 425 *recto*.

¹ As an example of style I give this passage in full:

Après che que iou eu victoire
fis si grant ualour en estoire
amors si me met en tel gloire
Mon lay fais & meten memoire.

Damours meuf mes lays mes uers
se amours ma este diuers
& en este & en yuer
or ne ma pas este paruers.

Que iou ai longement geu
en dolour & trauail eu
pour chou si uoel que soit seu
comment amours mont esmeu.

Se iou disoie la bonte
damours iou seroie a honte
pour chou uoel iou que soit conte
en quel pris amours mont monte.

Amours ma tenu longement
en doeul en ir- & en tourment
Mais ore ai iou souagement
amende ma fait largement.

Quant entre la flour des mortex
Me mist amors que iou fui tex
Mieudres ne fu ne autreteus
pour cou di iou camors est diex.

Quant a louuereps oi le pris
que tous li mons auoit eu pris
que iou i fui au meillour pris
& il i furent tout mespris.

Bien doi damors estre auoes
por tant sui par amors loes
ha- uous chi qui mon dit oes
amours de tout en tout ames.

Quant amours se ueut entremetre
qui ma fait ensi grant pris metre
que encor sera mis en lettre
del tout me doi a lui sousmettre.

3. Adventures of Galahad, Boors, and Perceval before the castle of La Marche and the knightng of Samaliel: A, 294*c*, R, 303*c*; E, 426 *verso*.

4. Adventures of Samaliel and Kay the seneschal: A, 297*b*; R, 306*c*; E, 434 *verso*.

5. Adventures of Lancelot in a boat and his arrival at the Palace of the Grail: A, 299*a*; R, 308*a*; E, 438 *recto*.

6. Palamedes christened and made knight of the Round Table, followed by the adventures of Galahad, Boors, and Perceval, with an account of the Grail (this latter, A, 301*d*, line 12, to 303*a*, line 13, neither in R nor in E): A, 301*b*; R, 310*d*; E, 444 *recto*.

7. Encounter of Palamedes and Lancelot and slaying of Palamedes by Gavain and Agravain: A, 303*a*; not in R; E, 453 *verso*.

8. Arrival of Galahad, Boors, and Perceval at Sarras and death of Galahad and Perceval: A, 305*a*; R, 313*c*; E, 459 *recto*.

The contents of R, 314*c*, ll. 5–31, are not in A and E, and are here given:

Quant boort uit quil estoit tout seul remeis en si lointaigne terre comme epairie de babiloine il se parti de saraz touz armes & uint a la mer & entra en vne nef & li auint si bien que en poi de tens uint el roiaume de logres quant il fu el pais si cheuaucha tant quil uint a kamaalot ou li rois artus estoit si ne fu onques fet si grant ioie comme tuit cil de la cort li firent *que* bien le cuidoiert auoir perdu a toz ior mes por ce que si longement auoit este hors del pais quant il orent mangie li rois fist uenir auant li clers qui les auentures as *cheualiers* de laienez metoient en escrit quant boort ot conte lauenture del saint graal teles comme ele estoient auenues ele furent mises en escrit (&) gardees en lamore de salibieres dont mestre galtier map les trest a fere son liure du saint graal por lamor du roi herri son sengnor qui fist lastoire tralater del latin en romanz si se test atant li contes a parler del roi artus que plus ne dist a ceste foiz & retourne a parle(r) de sagremorz comment il uint a cort & aporta les armes tristrans.

9. News of the death of Palamedes told to Sagremor and comment on his own news relative to the death of Tristan: A, fol. 305*d*; R, fol. 314*c*; E, fol. 462 *recto*.

On foll. 464 *verso* and 465 *recto* occurs in E the paragraph found in many *Lancelot* MSS, preceding the *Morte Artus*:

Quant messire boord fut Reuenu a court assez trouua qui honnour lui firent. car moult le desiroient a veoir tous et toutes. Et quant il leur

ot compte la mort de galaad et de parceual chacuns en fist duel moult grant mais Reconforter leur en couient . Et lors fist le Roy mettre en escript toutes les auantures et merueilles que les compaignons de la table Ronde auoient fetes en la queste del saint greal, etc.

This is absent from both A and R. Immediately after this passage occurs in E an epilogue beginning:

Assez me suis trauaille de cestuy liure mettre a fin, etc.¹

At the end, E has this colophon:

Cy fine listoire de messire tristan de leonnoys et de la royne ysut de coruouille et des fays de mains autres bons cheualiers du temps le roy arthus. Laquelle ystoire fut acheuee descripre le XXI^{er} jour doctobre le propre iour des XI^m vierges lan M iiii^e LXXV.

Considering that other MSS of the enlarged second part of the *Tristan*, or common version—belonging to the same group—contain a very similar epilogue, I incline to the belief that A and R also contained it; so that both MSS would in reality lack another leaf each at the end.

FROM THE "TRISTAN" MS ADD. 5474, FF. 142^a–164^b BRITISH MUSEUM

(SIR THOMAS MALLORY'S *Le Morte Darthur*, Books XI and XII)

Part III (*Conclusion*)

Lors se departent de lor compaignes si sagement que nule ne sen apercoit. & uont tant que eles viennent la ou lancelet estoit & dormoit si lesgarderent grant pieche & dient que uous en samble & eles dient que mout est biaux si sasieent les lui & le commencent a esgarder entre les
 5 .ii. asses longement. & la fille au roi pelles qui lesgardoit mout ententieuement & imetoit si son auis que ele counoist que cest lancelet. si est tant dolante que nule plus & tant lie que nule plus. si est lie de che que ele la trouue & dolante de cou que il est hors du sens. car bien counoist que cou est chil qui tant auoit repairiet a la maison son pere en guise
 10 dome foursene mais ele ne le uaut mie dire a sa compaignie que ce soit lancelet. ains le coile bien. si sen parti atant & uint a ses compaignes qui laloient querant parmi le iarding. lors lor dist que ele se sentoit un poi deshaitie & quele sen uoloit aler & celes font tantost son commandement. & quant la damoisele vint el palais si demanda ou ses peres estoit
 15 & on li enseigne & ele vient alui & le trait a vne part. & li dist. sire nouuieles uos aport merueilleuses. queles fait li rois dites les moi sire fait ele me sire lancelet du lac est chaiens. & si ne le sauons mie.

Ha⁷ biele fille fait li rois que cest che que vous dites lance-
 lot est mors piecha. si con iou ai oi dire as compaignons de la table reonde qui
 le dient pour uoir. enondieu fait ele non est car ie lai maintenant ueu
 tout sain de ses membres & uenes od moi ie le vous mousterrai. ore ialons
 dont fait li rois. lors sen entrent andoi el iarding saus plus de compaignie &
 font tant quil viennent a la fontaine ou lance-
 lot dormoit. & quant li rois
 est la venus si counoist que cest chil qui tant a repairet a la cour en
 guise dome foursene. sire fait ele que uous en samble nest ce me sire lance-
 lot. & il ne respont mie a chou ains lesgarde plus & plus. lors ne se pot
 plus taire ains souspire de cuer parfont si li chient les larmes des iex
 aual sa fache. & quant il parla si dist. diex quel damage lors dist a sa
 fille uoirement est chou chil qui vous disies [*fol. 158, col. b*] damoisele ore
 en alons nous de chi & iou imetrai tout le boin conseil que iou iporrai metre
Lors retourne li rois en son palais & desfent a sa fille quele ne die
 anului que che soit lance-
 lot. & ele dist que non fera ele. & li rois
 prist .ii. escuiers & les maine iusqua la fontaine & lor mostre le fol & lor
 dist quil le prengent & li lient les pies & les mains puis enfera son
 plaisir & chil ont grant paor quil nel fache ochirre. & nepourquant pour
 che quil nosent son commandement desdire le prennent tout endormant.
 & cil quant il se fu esueillies se uaut escaper deuls. mais che ne pooit
 estre. car il estoient preu & fort si le prennent a force & lenportent
 a forche tout liee en vne chambre sous la tour. au soir quant il furent
 laiens couchie le fist li rois porter el palais auentureus & li laisserent
 tout seul sans compaignie dautre gent. & bien pensoient que si tost
 comme il iseroit & il uerroit uenir le saint graal el palais il seroit garis &
 reuenroit en sa memore si auint tant ensi comme il le penserent. car
 quant li sains graaus vint illeuc si comme il soloit il reuint en son sens &
 en sa memore.

Al matin quant li iours aparut clers par les fenestres verrines dont il
 i auoit asses & lance-
 lot se uit el palais ou il auoit autre fois ieu si
 sesmerueilla mout comment il i estoit uenus & plus sesmerueilla de cou
 quil se uit ensi liee comme il estoit & lors commencha a derompre les
 loiens dont chil lauoient liiet. & quant il se vit deliure il vint as fenestres
 de laiens par deuers le iarding. la ou il ochist le serpent. si commencha a
 esgarder el iarding. & uit le roi & sa maisnie qui ia estoient leue & par-
 loient daler el palais pour sauoir comment il estoit auenu a lance-
 lot. car
 mout fuissent liet de sa garison se diex li uoloit aidier. lors dist a ses
 barons. ales ueoir comment il est auenu al sot car moult seroie lies de sa
 garison se diex li uoloit enuoier. & il lor ont fait entendre que chil qui
 laiens auoit este malades estoit li mieudres cheualiers du monde. & sil
 plaist anostre seignour que il soit garis iou le uous ferai counoistre.

Lors virrent al huis del palais si loeuurent & entrent ens & troeuent
 lance-
 lot qui estoit apoies a vne des fenestres & esgar-
 doit encore le

iarding. & quant il vit uenir le roi que il counissoit bien si descent des fenestres & uint encontre lui si salua le roi & li rois lui. sire fait li rois comment vous est [*fol. 158, col. c, verso*] il . sire fait il bien dieu merchi car iou sui sains & haities dieu merchi.

5 **L**ors trait lancelet le roi dune part & li dist sire pour dieu dites moi comment iou ving chi car iou ne sai quant ne en quel maniere. sire fait li rois iou le uous dirai. mais iai paour que uous nen soies plus couars. lors li commenche a dire comment il estoit uenus a corbenic si derues & si hors du sens que nus ne pooit durer deuant uous & si
10 maigres & si nus que nus ne uous pooit cunoistre & ensi i aues vous grant piece demoure. ne iamais ne vous eussions connu se ne fust ma fille qui uous trouua dormant deles vne fontaine. si le me uint dire. & quant iou oi ces nouuieles ien fui mout lies si alai maintenant a uous si uous fis prendre a nos escuiers & metre en cest palais ou iou pensoie bien que
15 vous i trouueries sante si tost con li sains graaus uenroit sour uous. & il est ensi auenu dieu merchi con iou le pensoie. car uous estes garis or uous ai dit de uostre estre che que ie en sai si uous pri que vous nen soies courecies car dieu merchi bien uous est hui auenu selonc les auentures qui uous estoient auenues. si uous reconfortes desore mais & uous dedui-
20 sies chaiens od nous & iou vous creant comme rois que iamais ne vous furai de cose que iou puisse faire . ains vous abandonerai ma tere & mon auoir & la seignourie de mes homes si que uous porres faire uo uolente de mon roiaume ausi con iou meesmes.

Quant il ot che dit lancelet commenche a penser moult parfont &
25 encline le chief uers tere & ne set que faire de ceste auenture. & quant il a grant piece pense si dist au roi. certes sire ceste auenture a este trop uilaine & maluaise amon oeus. mais toutes uois mest il bien auenu selonc le commencement. or uous pri iou pour dieu que uous me dites se nus de uostre maisnie ma conneu en ceste mescheance. ou iai
30 este. certes fait li rois onques ne uous counut nus fors iou & ma fille seulement. sire fait il ce me plaist bien grans honors mest auenue quant il ne mont conneu ensi maluais estat con iou estoie. comment quil maient descouneu en la grant pouerte ou iou estoie iou sai bien que des ore mais me [*fol. 158, col. d, verso*] counistront il bien se iou demouroie od vous &
35 pour che uous pri iou pour dieu & par amors que vous me conseilliches selonc che que iou vous demanderai. voirs est que iou me sui tant mesfais ou roiaume de logres ou iou ai eu toutes les ioies & toutes les honors que pources cheualiers porroit auoir. or ni puis remanoir car li entres mi est desfendus car iou ni puis iamais metre le piet sans congiet & pour ceste
40 desfense sui iou tant dolant que iou menparti si sai bien que del courouc que ioi sui iou teus atournes comme uous aues ueu. car quant ioi perdu le roiaume de logres par qui iou men parti. mais puis quil est ensi que iou tout mon uiuant uoel remanoir en cest pais iou uoel estre en .i. lieu si

loing de gent que nus ne mi sache fors que uous & uostre fille. ou iert che dont fait li rois. ciert fait il en vne ille de mer ou uos me uerres ueoir. mais ains que iou i aille uos pri iou que nus ne sache la uerite de moi que chil du roiaume de logres me tienent a perdu. & che porres uous faire legierement. car puis que ie serai en cest pais & que nus nel saura fors que vous & uostre fille ia neniara nul a qui iou me face counoistre. 5 ensi me porrai bien celer en cest pais.

Certes fait li rois se uous o nous uolies remanoir si bien uous celerions que ia de vous ne seroit nouuiele. mais se uous o nous ne uoles remanoir mais eschieuer toute la compaignie de gent iou en prendrai tel conseil que bien uous deueroit souffire au mien ensiant. sire fait lancelot caiens ne remanroie iou en nule maniere. car iou sai bien que mi ami & li compaignon de la table reonde me querroient chi & aillours. si sai bien que iou ni serai mie longement. sire fait li rois puis que uous ne uoles remanoir od nous nos en penserons au miex que nous porrons si vous aseurons que nous le ferons ensi con uous deuiseres se nous poons. 15

A cest mot failli li consaus deus¹ si se lieuent de la ou il sestoient assis. & li rois fist signe a chiaus qui od lui estoient uenu que il se traisissent arriere & il si fisent. lors prinst lancelot par la main & le conduist hors de laiens si lenmaine en vne chambre qui estoit iouste le palais & laisse lautre compaignie pour lui faire compaignie. celui qui le iour deuant auoit este nouiax [*fol. 159, col. a*] cheualier & qui li ot la robe dounee si commencha a regarder lancelot pour che que li rois li auoit moult loe si pense que en aucune maniere sara il qui il est & comment il a anon. sire fait il me dices uous vne cose que iou vous demanderai & sachiez que iou nel demanderai pour nul mal. mais ien serai plus aaise tous les iours de ma vie se iou sauoie qui uous estes & uous pri² foi que vous deues adieu que uous le me dites & que uous deues a la riens que uous plus ames. 25

Quant lancelot ot que li cheualiers le coniure de la riens dont il est plus amalaie si en est trop dolans & respont au cheualier. certes sire cheualiers vous nestes mie courtois ne bien enseignies que saues uous ore sil me poise de che que uous maues dit & ie le uous dirai par tel eur que iamais ne vous ameraï ains uous nuirai en tous les lieux ou iou porrai fors chaiens. sachiez que iou sui li cheualiers mesfais & ai anon lancelot du lac. que uous mar veistes se ien vien en lieu pour ceste requeste que vous maues faite. or vous ai dit che que iou ne desisse a nul home se mout grant forche nel me fesist faire. lors li commencent li oeil a larmoier si deuint trop courechies. 35

Quant li cheualiers uit lancelot tant courechiet de che quil li ot demande si saienoilla deuant lui & li cria merchi a iointes mains & li dist tout maintenant ha sire pour dieu ne uous poist de che que iou 40

¹ Repeated in MS.

² "par la" omitted.

vous ai demande. se diex mait iou pensoie bien que uous esties lancelet
 si ne uous caut se iou en sai la uerite. car bien sachiez que ia par moi ne
 sera descouuert che vous creant iou con loiaus cheualiers. & iou le uous
 pardoins fait lancelet puis que vous cest serment me creantes a tenir. ensi
 5 parole lancelet au cheualier & quant li rois entra el palais il encontra sa
 fille. si li dist bele fille lancelet est garis & reuenus en son sens. & il puis
 li conte comment lancelet le requist que il le mete en .i. lieu loing de
 gent. car il ne ueut mie estre conneus de ceus de la table reonde. & por
 che ueut il demourer od uous car il set bien que si compaignon sont entre
 10 en queste pour lui querre. ha sire fait la damoisele de ceste cose que
 uous me dites uous sarai iou bien conseillier. chi pres a .ii. lieues a vn
 lieu mout biel en vne ille a vn castiel que on apiele le castiel bliant & si
 est li plus deliteus del monde. & se me sire lancelet iestoit il i porroit
 estre tos les iours du monde ains que on li seust. car il est si loing de
 15 gent que nus ni va se par auenture [*fol. 159, col. b*] non parfoi fait li rois
 or me souuient de tel lieu il est trop biaux a lancelet

Lors vint li rois a lancelet & li dist. sire por querre lieu loing de gent
 ne uous conuient il ia remuer. iou ai chi pres vne ille moie ou uous
 porres bien estre tant que uous seres el roiaume de logres & en cel lieu
 20 lo iou que uous soies & iou uous iferai souent compaignie & ares tant de
 bien con uous porres trouuer el roiaume de logres & en cel lieu lo iou
 que uous soies. sire fait lancelet & iou irai se uous uoles quant il sera
 anuitie sans nule compaignie fors de uous seulement car iou ne uoeil mie
 que nus mi sache. ains demoures fait li rois iusca demain au point du
 25 iour & iou arai fait le lieu aaisier entre chi & dont de toutes les choses
 dont il iert mestiers. & lancelet li otroie le remanoir iuscha dont. ensi
 demoura lancelet laiens si celeement que nus ne le sot. & li cheualier qui
 od le roi auoient este al matin li demandoient souuent qui li cheualiers
 auoit este. qui auoit este hors du sens. iou ne uous dirai mie son non fait
 30 li rois. car uous le sares asses a tans. mais tant sachiez quil est li mieudres
 cheualiers del monde. & sachiez vraiment quil men est mout grans
 honors auenue car il est garis en mon ostel. & quant chil oent quil nen
 apprendront plus il laissent la parole atant. cel iour fist li rois garnir le
 castiel de toutes les choses qui a cuer dome sont boines. & auoec che i
 35 fist metre tous les oisiaus & toutes les enuoiseures par coi cuers dome
 peust estre soustenus & longement maintenus.

Alendemain quant il fu aiourne se parti lancelet de corbenic. & li
 rois mena auoec lui iusca .x. cheualiers qui desore mais seront od
 lui tant quil sera en cel pais. & quant il furent la uenu il enterrent en
 40 vne nef si les passa outre uns marouniers. & quant lancelet fu uenus au
 castiel si le uit si bel & si delitaule de toutes choses que il dist que il ne
 sen queroit iamais partir. quant il uit la fille au roi qui illeuc estoit
 uenue il le traist a vne part & li dist damoisele il est uoirs que uous le

saues bien que uous maues tolus [*fol. 159, col. c, verso*] tous les biens & toutes les ioies que iou soloie auoir el roiaume de logres & bien saues par qui iou auoie eues tantes honours. faites moi vne bonte dont uous ne seres ia blasmee. sire fait ele par moi sans faille estes uous partis du roiaume de logres & par moi aues vous perdues les ioies & les ioliuetes de la table reonde pour coi ie ferai pour uous tant que ie vous uerrai en cest pais quanque uous me requerres ou soit ma mort ou soit ma vie. or dites fait ele quanquil vos plaira. car ie le ferai outreement. iou uous requier fait il que uous en ceste ille soies od moi & mi fachies compaignie tant que iou i demorrai & quant iou men irai se iou menuois si uous en porres aler se il uous plaist. certes sire fait ele si ferai ie mout uolentiers

L se il vous plaist. & mes peres le uieult. Lors vint la damoisele au roi son pere & li dist che dontancelot le requerroit. & quant li rois oi ceste requeste il dist a sa fille. damoisele otroies li. car uous ares plus grant honor de sa compaignie que se uous la refusies & cele li otroie & li rois dist pour lui faire compaignie mandera il par sen roiaume .xx. des plus bieles damoiseles que on porra trouuer & qui iamais ne sen partiront tant que sa fille i demeure. si le fist li rois dedens .viii. iours si comme il auoit deuise. si que ains que li .viii. iour fuissent passe otancelot od lui iusca .x. cheualiers qui li firrent compaignie & la fille au roi ot iusca .xx. damoiseles hautes dames de grant lignage qui le seruoient & li castiaus qui estoit en lille estoit tant riches & tant biaux & si bien garnis de toutes coses quil ni faloit riens. si auint si bien aancelot que nus ne li sauoit fors li rois & li cheualier & encore auoit il le creant daus que en nule maniere ne seroit daus encuses.

E nsi remest il laiens & li cheualier & les damoiseles qui le deduisoient & il aloit cascun ior ains quil beust ne mangast au chief de lille par deuers le royaume de logres & regardoit uers le pais ou ses cuers traioit del tout & quant il auoit grant pieche regarde les grans deduis quil i ot eus & ore en iert del tout eslongies & osten si quil ni quidoit iamais recouurer si recommencoit vn doeul si merueilleus que nus ne le peust souffrir fors il tant seulement & il ne [*fol. 159, col. d, verso*] souffrist mie longement cele paine se che ne fust par amours & chou estoit grans alegemens a son cuer & mout li faisoit grant confort.

Q uantancelot ot demoure en lille iusca lentrete dyuer & quant il uit quil ot du tout perdu le hantement de cheualerie il pensa quil feroit tel cose par coi chil du pais le uerroient ueoir ne ia nel counistroient. si dist au roi qui lestoit uenus ueoir sire iou uous pri que uous me fachies faire .i. escu car dautres armes a il chaiens a plente. & li rois li demande la maniere del escu & il li deuise tel comme il le uoloit auoir. quant cil du castiel le uirrent il sen esmerueillierent por che quil nauoient onques mais teil ueu. & sans faille il estoit li plus diuers que on seust adont el monde. car en mi lieu estoit plus noirs que meure & deles la boucle auoit

vne roine dargent & deuant li ot .i. cheualier a ienous issi comme il criast merchi daucun mesfait & chil de laiens qui uirrent lescu ne sauoient quele senefianche cestoit fors seulement li rois & sa fille . puis que li escus fu fais si con iou uous ai deuise lancelet le fist pendre a .i. pin qui
 5 estoit en lille & dilleuc auant vint cascun matin alescu faisant si grant doel que tout chil qui le ueoient sen esmerueilloient.

Lors prist .i. nain que li rois li ot laissie & li dist me saras tu a dire sil ara a piece tournoient pres de chi. sire oil fait chil iusca .iiii. iors en ara vn a vn bas castiel qui est a demie lieue pres de chi ore iua fait
 10 lancelet. & quant li tournoiement deuea assamblar si ua par le tournoiement criant li cheualiers mesfais mande a tous chiaus qui uont querant pris de cheualerie que ia nus ne uerra en lille de ioie por querre iouste quil ne la truiet tant con li cheualiers mesfais i sera & sil enia nul qui bataille uiegne querre il laura ia ni faura. ensi enuoia lancelet le nain au
 15 tournoiement. quant il i fu uenus & il ot dites ces nouuieles si le tinrent cil du pais a desdaing & disent quil liroient ueoir prochainement & si fisent il. mais nus niuint qui pour fol ne sen tenist. car il les outroit tous darmes. en poi deure conquist tous les cheualiers qui virrent de loing & de pres. nul nen ochioit pour tant quil se uausissent alui rendre. si enfu
 20 la renomee si grans par le pais que on ne parloit se de lui non & disoient que uoirement estoit che li merueilleux cheualiers & li mieudres qui

Eonques fust el pais.
 En tel maniere demoura lancelet en lille de ioie [*fol. 160, col. a*] mais lille nestoit mie ensi apielee fors por les damoiseles qui iestoient auoc
 25 le roi pelles & auoc sa fille qui estoit en cele ille & faisoient le plus grant ioie del monde. ne ca ne feist si froit en iuer que cascade ne uenist cascun iour caroler entour le pin ou li escus estoit pendus & pour chou lapieloient chil du pais lille de ioie. mais atant laist ore li contes a parler de lancelet. & retourne a parler de percheual & de hestor qui uont par
 30 tout querrant lor ami lancelet du lac.

Or dist li contes que grant pieche ceuauchierent entre percheual & hestor par mainte terre estrange pour sauoir se ia auenture les menroit en lieu ou il peussent trouuer lancelet mais ensi
 35 lor auint que onques en lieu ne virrent ou on lor seust enseigner si en furent mout courechie. mais ainc pour chou ne laisserent lor uoie. si ceuauchierent ensamble maint yuer & maint este sans auenture trouuer qui fache a ramenteuoir en conte & tant quil virrent un ior a .ii. lieues de corbenic sour vne iauwe parfonde & roide & uoient en vne ille pres dilleuc .i. castiel biel & bien seant. il regarderent
 40 le castiel grant pieche qui mout seoit en biel lieu mais il ni uoient pont ne planche par ou on i peust passer. me sire hestor fait percheuaus sil ieust pont par ou on peust passer nous alissons a chele forterese pour sauoir qui imaint. car trop me samble li lieus biaux & iolis. par foi fait

hedor iou ne le puis mie ueoir legierement. car ceste iave est grande & parfonde si porrions tout perir dedens se nous nauions pont ou nacele. or nous arestons chi pour sauoir se diex nous conseileroit de passer outre. car se diex mait iou ne me mouuerai de chi deuant que iou saurai qui imaint.

Entrementres quil parloient ensi il uoient uers eus uenir vne damoisele qui saloit esbanoiant parmi la riuere & portoit sour son puing un espreuier qui iert mout biaux si la saluerent au plus bielement que il porent & cele eus autressi. damoisele fait hedor si diex uous ait dites nous che que nous ne sauons mie. de coi fait ele. de che que nous uolons sauoir quel gent il maint lains. car nous le uaurions moult uolentiers sauoir. par foi fait ele che que ien sai uous dirai iou mout uolentiers. iou uous di quil maint la plus biele damoisele del monde & estraitte de mout haut lignage. laiens a .i. cheualier. li [*fol. 160, col. b*] cheualiers est cascun iour a heure de prime sous cel arbre illeuc & fait si grant doeul que onques ne ui faire grignor & il iuait si acoustumeement que ia nul iour ni faura. & tant uous di iou sans faille que cest li mieudres cheualiers as armes & li plus hardis qui en cest pais soit. & bien est cose prouuee que cest li mieudres cheualiers du monde. car il ia passe .vi. ans quil vint en cest ille & i mist vne coustume que nus ni meist le pie se il ne fust li mieudres cheualiers del monde. si fist la coustume crier par tout cest pais uoles uos oir quele.

Che mande li cheualiers mesfais atous chiaus qui sont loing & pres quil ne faura ia de bataille a cheualier qui en lille viegne soit a prime ou soit anone & sil iuenoit en autre point il ne si combatroit mie. si en i sont ia passe plus de .l. mais onques nus ne senparti qui ne fust autres ou conquis & nepourquant il est tant de boinares quil nen ocist nul. si les eust il tous ochis se il uausist. or men conuient aler fait ele si vous commant adieu. ha⁷ damoisele fait hedor dites nous chou que nous vous demanderons. uolentiers fait ele. dites nous se uous sauies qui chil cheualiers est. si mait diex fait ele ie ne sai fors tant que auenture lamena en cest pais hors¹ du sens. si fu garis chies le roi pescheour. lors vint en ceste ille si a puis exploitie si con iou uous ai dit.

Or nous en seignies fait percheaus par ou nous porons aler au cheualier & v nous porrons passer. che vous dirai ie bien fait ele. par dela cele ille au pie de cele tour a vne nef que on amaine cha. si i entrent chil qui au cheualier se doiuent combattre. si les atent cascun iour des leure de prime iusca none & les passe outre quant auenture les a amenes. mais il ni passe que uns cheualiers ensamble. ore ales adieu damoisele car bien nous aues asseures² de che que nous demandions. & cele senpart atant lors dist percheaus a hedor me sire hedor alons huimaiz herbergier

¹ MS "fors."² MS "asseues."

en aucun lieu & demain par matin uerrons chi. car iamaiz ne men partirai
deuant che que iou saurai comment li cheualiers set ferir despee.

- A tant se partent du* riuage*¹ &* uont* bien* vne lieue loins her-
bergier chies .i. cheualier qui manoit a lentre dune forest. au soir*
5 quant il orent mangie lor demanda li cheualiers dont il estoient & il dient
quil sont de la maison le roi artu & somes uenu en cest [*fol. 160, col. c, verso*]
pais pour combatre au cheualier de lille. si mait diex fait chil pour
combatre ne uous iloe iou mie a aler. car sil baast a ochirre cheualiers
maint en eust ochis puis quil vint en lille. mais il nen ochist nul & si
10 conquiert tous chiaus qui alui se combatent. atant le laissierent ester en
teil maniere iusqual matin. & quant il furent leue si lor dona li cheualiers
boines armes pour chou que pseudome li sambloient & que mestier en
auoient. & quant il orent messe oie & .i. petit mangie li sires monta o
eus & dist que il iroit ueoir la bataille si se partirent del ostel ensamble
15 & ceuauchierent tant quil virrent a heure de prime la ou il trouuerent la
nef. & le maroner. me sire hector fait percheuaus iou uous pri que uous
ceste bataille motroies & il li otroie & li marouniers prent .i. cor diuoire
si le met a sa bouche & le soune si haut que de bien loing le peust on
oir. puis² dist a percheual quil entrast en la nef & il si fait & chille passe
20 maintenant. & quant il sont outre uenu il le fait hors issir & li baille son
cheual & ses armes & il senuait a chel arbre & garde a son harnois que
riens ni faille. puis monta & atendi tant que li cheualiers fu issus hors
du chastel armes mout richement dunes noires armes & fu montes sour
vn noir cheual & tint lescu parmi les enarmes. & la ou il uoit le cheualier
25 il li adreche le cheual. & chil autresi alui qui point nel doute. si sentre-
fierent si durement ache que li hauberc sont fort & serre que li archon
des seles rompent. si sentrabatent en tel maniere atere que li uns ne puet
gaber lautre. mais il ni demourerent gaires. car mout estoient uighereus.
si se relieuent & traient les espees & sentredourent moult grans couls.
30 mais mout souuent esgarde percheuaus lescu au cheualier pour chou
quil iot painte vne roine & .i. cheualier qui deuant lui iert tout a genous.
ensi con sil criast merchi. si est li escus mout biaux & si diuers conques
cheualiers nauoit porte itel

- Quant il orent commencie la bataille si ni estoit nus qui uolontiers ne
35 lesgardast. car tant estoient andoi³ preu que nus ne peust trouuer
lor pareus. si depiecent en poi deure lor armes & lor escus & lor hiaumes
si durement que andoi sont de sanc couuert. & ce les maine a estre plus
orgueilleus li uns uers lautre. si dura tant [*fol. 160, col. d, verso*] la
bataille que heure de none fu passee. lors sont andoi si traueillie que
40 apaines se peuent il soustenir ains les couuient maigre eus reposer pour

¹ The right hand bottom corner of fol. 160 recto, being much worn, the words marked * are not easily legible.

² MS has "puist."

³ Not easily readable in MS.

reprendre lor alaines qui lor estoient falies si se traient vn poi ensus li uns de lautre. & sentreregardent & quant il sont .i. poi repose percheuaus parole au cheualier & li dist.

Sire fait percheuaus la grant proeche que iou voi en vous meesmement a che que iou uoeille ou non mestuet demander uostre non. car se diex mait onques mais nacointai cheualier que uausisse ausi uolentiers counoistre comme vous & pour ce uous pri iou por dieu & par courtoisie que uous me dites uostre non. & comment vous estes apieles. sire cheualiers fait lancelet uous estes si preudom que iou ne le uos deueroie mie celer. or sachiez que chil qui me counoissent mapiellent le cheualier 10 mesfait. & de che port iou si boines enseignes comme uous poes ueoir. or uous ai dit mon non. si uous pri que uous me dites le uostre & qui uous estes. & il li dist iou sui de la maison le roi artu si ai anon percheuax li galois & sui freres agloul.

Quant li cheualiers a qui percheuaus se conbatoit entent cele nouuiele 15 si iete son escu a tere puis prist sespee & saienoilla deuant percheual & li dist sire cheualiers iou me tieng pour outre ne plus ne conbatrai a uous pus que vous estes de cel hostel. quant percheuaus uoit le cheualier deuant lui a ienous il ne li seufre mie longement ains lendrece & dist ha~ cheualiers pour sire dieu que est chou que uous 20 faites. mais li cheualiers osta son hiaume tantost & li dist sire tenes mespee car iou me tieng pour outre. & percheuaus le regarde & uoit quil plouroit mout durement si sesmerueille mout pour coi cest. ha~ sire iou uous pri par la rien que vous plus ames que uous me dites uostre non. & chil respont tout en plourant tant mauens coniure que iou le uous 25 dirai. on mapielle lancelet du lac. ha~ sire vous soies li tres bien venus car iou ne demandoie se uous non. car plus a de .ii. ans que iou ne uous cessai de querre. mais dieu merchi ore est ma queste finnee puis que iou vous ai trouue saues uous qui cil cheualiers est qui la matent nenil uoir fait lancelet. chou est fait il hestor des mares uostre freres 30

Quant lancelet oi ceste parole il commencha a faire plus grant doeul que il nauoit fait deuant. si dist ha~ biaux dous frere iou ne vous quidai iamaiz ueoir lors commande au marounier que il veist amener le 35 [fol. 161, col. a] cheualier qui est ala riue. & quant hector fu passes en lille & il uit son frere il commencha aplourer de ioie & de pitie si lacole & baise & fisent luns alautre si grant ioie que plus grant ne uous porroit nus dire. lors issirent du castiel cheualier iusca .x. qui estoient viel home & en cele compaignie fu la bielle fille au roi pelles qui menoit auoec lui iusca .xii. damoiseles. & quant ele uoit hestor si li fist mout grant ioie. lors le mainent au castiel si le font desarmer. lors commencha la ioie 40 laiens si grans que on ni oist mie dieu tounant.

Quant hestor connut la fille au roi pelles si li demanda nouuieles de galaad le fil lancelet & ele dist que Galaad estoit li plus biaux enfes

du monde. si est ia grans comme chil qui bien puet auoir .x. ans. si mait diex fait hestor iou le uerroie mout uolentiers. si le porres par tans ueoir fait ele car iou sai bien quil conuoiera son pere quant il de partira de chaiens. or me dites fait hestor comment uintancelot en cest pais. il i uint fait
 5 ele si vieus & si hors du sens ca paines le peust on counoistre. mais si tost comme il aprocha du saint graal il fu garis si vint en cest ille pour che quil ni uoloit mie estre¹ conneus¹ si si est puis si bien celes que onques puis nus nel counut fors ie seulement & mes peres & uns siens nies. asses parlerent de cele cose iusca la nuit. a lendemain uint lance-
 10 lot a hestor & hestor li dist. sire ma dame la roine uous mande si couuient que uous enuenes acourt. ce ne puet estre faitancelot que iamais i aille car ele le me desfendi. iou vous creant fait hestor que ele uous mande & il dist que dont iroit il. mais atant laist ore li contes aparler deancelot & de hestor & de percheual. & retourne aparler de boort & de lyonel.

15 **O**r dist li contes que boors & lyoniaus cheuaucierent moult lonc tans que il ne porent trouerancelot lor cousin & tant que il virrent .i. soir a .i. castiel moult biel & mout riche qui estoit au roi brangore de gorre & il cheuaucierent tant que il virrent ala maistre fortereche lors furent apareilliet escuier & seriant
 20 qui lor tirrent lor estriers. quant boors & lyoniaus furent descendu de lor cheuaus il sen alerent amont el palais si trouuerent le roi brangoire qui lor vint a lencontre. & lors sen alerent [*fol. 161, col. b*] il tout .iii. ensamble & tant que li rois les maine a vne chambre si les fist tantost desarmer. & quant li rois counoist boort il le uait tantost acoler & baisier
 25 & li fait si grant ioie que plus ne puet & li demande dont il vient & que il va querant. & boors li dist. sire nous alons querant mon seignorancelot mon cousin qui est perdu si que on ne set quil est deuenus. & lors dist li rois que cou est trop grans damages ala cheualerie & a la gent. & puis dist a lyonel que il soit li tres bien uenus & lyoniaus li dist que diex
 30 li doinst boine auenture.

Si comme il parloient ensamble dunes coses & dautres atant es uous la fille au roi brangore si ricement uestue & apareillie que cestoit merueilles de lui ueoir. lors se lieue boors & tout li autre rencontre lui. & si tost con la damoisele uoit boort ele le salue & boors li rent son salu
 35 moult courtoisement. puis saset la damoisele de les boort si li demande dunes coses & dautres & tant que ele li demande nouieles deancelot comment il le fait & boors li dist que il nen set nules nouieles & que est il deuenus fait ele. si mait diex fait il il est perdu que on nen set ne uent ne uoie de lui. si mait diex fait ele ce poise moi, mais iai fiance en
 40 dieu que nous orrons nouieles de lui prochainement car li cuers le me dist. diex le uolle fait boors. atant vint vns ualles deuant le roi & li dist sire quant il uous plaira uous ires souper car il est tout prest & li rois

¹ Not readable in MS.

commande tantost ametre les tables & eles furent tout maintenant mises
lors leuent li cheualier lor mains & puis sasient. si mangue lyoniaus auoec
le roi & boors auoec la damoisele. & saienaille vns biaux ualles deuant
boort si le fiert si noblement & si bel & si bien que boors sen esmerueille.
& quant il orent mangie tout a loisir & les tables furent leuees si sasist 5
boors les la damoisele & li demande qui estoit li ualles qui si noblement
lauoit serui a la table & la damoisele li dist nel connessies vous pas. naie
si mait diex fait boors. or sachiez fait ele que chest uos flex & li miex.

Lors baissa boors la teste si deuint tous honteus
Lors saienaille li ualles deuant lui & li dist sire naies pas honte de moi. 10
car uostre [*fol. 161, col. c, verso*] lignages ne uous nares ia honte de moi
se dieu plaist. quant boors entent le uallet. il li iete les bras au col si le
baise mout doucement & li dist iou nai pas honte de uous ains en sui
mout lies & mout ioians. mais iou ai honte dautre cose. lors le fait asseoir
a ses pies. quant boors ot este grant pieche en pais il parole au roi & dist. 15
sire ie uous pri & requier en tous guerredons que uous me donnes .i. don
que iou uous demanderai & li rois li dist. demandes tout seurement uous
lares outreement pour tant que laie en mon pooir. grans merchis fait
boors iou uous demant que uous helinant mon fil laissies uenir od moi
ala court le roi artu si le fera li rois cheualier & li rois li dist que che li 20
plaist¹ bien.

Lors commenchièrent aparler dunes choses & dautres tant quil fu heure
de couchier. si salerent couchier en vne mout biele chambre. ou il ot
fait .ii. mout riches lis. lors furent escuier & uallet apareilliet si les
couchierent & apareillierent. li doi frere dormirent cele nuit moult aaise 25
tant quil fu biaux iours & clers. lors vint li rois en la chambre ou boors
dormoit & lioniax a grant compaignie de cheualiers. si dist que diex lor
doinst boin iour & boine auenture. lors lor dist li rois. Signour il est a
che uenu que uous vous en uoles aler sire font il que nous ne poons
demourer. lors demande helyant son fil & il i vint tantost trop bien 30
apareillies comme ualles. si li ot li rois ses taions fait apareillier trop
rices reubes si comme il couient a cheualier nouuiel. & quant il furent
apareillie il monterent sour lor cheuaus & puis prisent congiet au roi &
ala damoisele & a tous ceus de laiens & il le commandent tout a dieu.
mais moult prie la dame a boort que il prenge garde de son fil & il dist 35
quil ne len conuient mie proier. car il en fera autant comme peres doit
faire de son enfant.

Lors se partent li un & li² autre plourant & larmoiant* pour la grant
amor que il auoient* li* un* al* autre & li rois sen retourne en son
palais* auoec* sa fille & boors & lyoniaus ceuauchierent* tant* de* 40
iournees quil virrent a camaalot a* vn* vendredi*. mais onques ne

¹ Partly effaced in MS.

² Words marked * are not at all or only partly readable in MS.

ueistes teil ioie faire* con* fait* li rois artus & la roine genieure & tous* ceus* de laiens fisent a boort & a lyonel quant il* les* virrent* si demanda li rois* nouieles de* [*fol. 161, col. d, verso*]ancelot mais il nen sorent nules. lors furent cil de laiens tout esbahi si quil ne disent mot
 5 dune grant pieche. apres demanda li rois aboort quant il furent desarme qui chil ualles estoit qui auoec lui estoit uenus. & boors li dist sire a qui
 Q iel celai se iou nel uous celeroie mie. or sachiez que cest mes fiex
 Quant li rois lot si en est tant lies que nus plus si li demande comment il a anon. & boors li dist quil a anon heliant le blanc & comment sire
 10 fait li rois est che nies le roi brangoire. sire oil fait boors. enondieu fait li rois il soit li tres bien uenus. si uous pri boort que uous & tot cil de ceste court uous apareillies a faire honor a helianant. car iou le uoeil faire cheualier diemenche au matin & boors & lioniaus len merchant mout. lors alerent mangier a grant ioie & a grant deduit. & quant il orent
 15 mangiet tout par loisir & les tables furent ostees si commenchièrent aparler dunes coses & dautres tant que il fu heure de couchier si dormirent cele nuit mout aaise tant que li iors vint biaux & clers. lors se leuerent tuit si passerent cel ior & cele nuit a grant ioie & a grant deduit. quant vint au samedi au soir helyans fu baignies trop ricement & fu
 20 bien apareillies. & quant uint au soir il fu menes au moustier a saint estieueene pour proier a nostre seignour & a sa mere que diex li laissast en tel maniere parfurnir sa cheualerie que che fust alonor de dieu & du roi artu & du roiaume de logres. & quant il ot este en proieres toute la nuit iuscal matin il senala vn poi couchier tant que il fu grans iours. adont se
 25 leuerent tuit li cheualier & alerent au palais le roi

Quant li rois & si cheualier & si baron furent asamble el palais auoec le roi. boors & lyoniex amenerent helyant moult ricement. puis sen ist hors du palais & tuit li cheualiers apres lui si sen uont au moustier saint estieueene quant il virrent ala porte du moustier li rois sareste & fait
 30 uenir les sains & fait iurer helyant que il sera fiex & serians de sainte eglyse & se nus li uielt faire tort il li aidera a son pooir & se nule pucele & se nus cheualiers desconseillies ne nus hom a mestier de conseil uous le conseilletes a uo pooir si essaucheres cheualerie & destruire les mau-faitors & les robeors. uous seres courtois & larges & de boinaires as
 35 desconseillies. uous seres droitouries & direz uerite en toutes coses vous ne feres uilonie a nul home ne a nule feme se che nestoit a droit uous ameres dieu de tout uostre pooir & moi qui uos faich cheualier si me tenres por uostre seignor des ore en auant & iou uous tenrai pour mon cheualier quant li rois atout che conte que [*fol. 162, col. a*] il conuient a
 40 cheualerie. helyans iure tout ensi comme il li a dit. lors sen entrent el mostier & font commencer la messe. & quant che vint au lire lepestle. li rois baudemagus cauche a helyant .i. de ses esperons & lyoniaus li caucha lautre & quant on lut leuangile li rois artus li cainst lespee & douna la

colee & li dist que diex le feist preudome. ensi demourerent al moustier tant que la messe fu toute cantee. si sen issirent adont du mostier li rois & tout si cheualier si sen alerent ou palais amont. & quant il virrent el palais & il furent assis li rois fist iurer a helyant la compaignie de la table reonde tout autreteil serment comme il fist quant il fu cheualiers 5 nouuiaus . & lors sasient astables & mangierent a grant ioie & quant il orent mangie tout par loisir & les tables furent leuees si se deduisent li cheualier parmi la sale. en tel maniere con iou vous cont fu helyans fais cheualiers. mais atant laist ore li contes a parler de lui & retourne a parler de lancelet & de hestor des mares & de percheual.¹ 10

En ceste partie dist li contes que quant lancelet & si compaignon furent parti de la cort le roi pelles il alerent cercant auentures par le roiaume de logres si errerent grant pieche sans auenture trouver qui a conter fache & tant cheuauchierent en teil maniere quil virrent a camaalot & quant il furent uenu a court & li rois les uit il fu si lies que nus plus. 15 mais sour tous ceus qui en furent lie. enfu lie & ioieuse la roine genieure lors vint a court boors & lyoniaus. & quant il uirrent lancelet lor cousin il furent mout lie. si li dist boors. sire car parles a uostre cousin. & lancelet dist qui est chil qui est mes cousins. sire fait boors mes fiex helyans si li moustre. & lancelet li uait les bras tendus si lenbrache & li fait 20 mout grant ioie. puis li demande qui le fist cheualier & il dist li rois artus. si li conte tout ensi con iou vous ai conte & lors li dist lancelet gardes que couardise ne soit herbergie en uous mais hardimens & proueche & il dist quil sera teus que ses lignages nara mie reproche [*fol. 162, col. b*] de lui & lancelet dist que diex li doinst proeece hardiment & sauoir. 25 quant lancelet & si compaignon furent desarme & repose. li rois fait apporter les sains & fait iurer a lancelet & a ses compaignons quil conteront la verite des auentures que il ont trouees que ia de mot nen mentiront & quant il ont iure lancelet conte son estre si con iou ai conte cha arriere. 30

Apres lancelet conta boors. & apres boort conta lyoniex apres lionel conta hestor & apres conta agloual & apres conta percheuaus & apres percheual conterent tout li autre cheualier qui en la queste de lancelet entrerent que onques de mot ni mentirent de cose que il eussent faite ne dauenture quil eussent trouee. & quant il orent contees lor 35 auentures lor proueches & lor hardimens li rois artus les fist metre en escrit a .i. sien clerc qui tous iours les i metoit. mais atant lais ore li contes a parler deus tous & retourne a parler du roi pelles & de sa fille

Or dist li contes que quant lancelet sen fu partis & li rois pelles uit que il sen fu ales il prist Galaad & le fist metre sour .i. palefroï 40 mout rice si li baille en sa compaignie .ii. oiuenes cheualiers & .i. viel moult preudome & .xii. ualles pour lui seruir & de lauoir lor done

¹ Miniature No. 15: "Ensi comme lancelet parole a helain le fil boort & lacleo."

asses si les commande tos adieu. mais au departir pleure mout fort. & pour cou quil ne pooit autrement estre si baise madame helaine son fil Galaad puis le baise li rois pelles ses taions. apres le baise eliazar qui estoit freres sa mere. Galaad les commande a dieu si cheuaucent tant
 5 entre lui & sa compaignie quil virrent en vne abeie de nonains dont labesse estoit sante si li fist mout grant ioie quant ele le connut & il demoura tant laiens quil fu grans damoisiaus & quil fu en laage de. xii. ans & de plus. lors fu tant biax tant preus & tant sages con nus hom de son eage peust estre & de les cele abeie ou il estoit auoit .i. hermite mout
 10 preudome & de sainte vie. si laloit Galaad mout souuent ueoir par le plaisir de nostre signour & li hermites counisoit lenfant par la bonte que diex li auoit donee & bien pensoit que che seroit grant cose de lui. si li dist vn iour apres vnes paskes. biaux fiex vous estes desore mais uenus a droit eage de receuoir lordene de cheualerie. dont ne seres uous cheualiers a ceste
 15 pentecouste. sire oil se dieu plaist dist Galaad carensi le medient mi maistre.

Or gardes dont fait li preudom que uos sores confes si que uous ientres tous nes & tous [fol. 162, col. c] espurgies des ordures du monde ains que vous receues lordene de cheualerie & il dist quil i enterra tex comme ili doit entrer se dieu plaist

Grant piece parlerent en teil maniere entraus .ii. ensamble. alendemain a heure de prime que li rois cachoit parmi la forest de camaalot auint cose que il vint illeuc oir messe a la capele a cel preudome. il apiela le roi artu & li dist. rois artus iou te di pour uoir & en confession que al ior de pentecouste qui vient sera cheualiers nouuiax cil qui les auentures
 25 du roiaume de logres metra afin & uaura cel iour aconplir le siege peril-leus. or garde que tu semoingnes tous tes homes quil soient a camaalot la vegille de pente couste pour ueoir les merueilles qui le iour auenrent. sire fait li rois me dites uous uoir. iou le uous di fait il loiaument comme prestres. & li rois dist que de ces nouieles est il moult lies. lors dist li
 30 preudom au roi. sire uoles uous que iou uous cont la samblanche du boin cheualier. certes fait li rois iou le desir mout & ie le uous dirai mout uolentiers fait li preudom

Merlins dist en sa prophesie que de la chambre au roi mehaignie istra la merueilleuse beste qui a merueilles sera regardee par le regne
 35 auentureus. car ele sera de toutes bestes la plus diuerse. car ele ara teste & regart de droit lyon. si ara uois de ioieuse dame uergoingneuse & si ara espaulles & cors dolifant a toutes fors choses soustenir. si ara cuer dachier dur & serre quil nara garde de flechir ne damolier si ara pense & talent de droit iugier. si iara rains & nombril de pucele uirgene &
 40 enterine. tele sera la beste merueilleuse si sera si fors. & si grans que les forces que deuant lui aront este serront niens qui verra lesfors de lui

Ore aues oi la senefianche de la merueilleuse beste si poes sauoir que ele samble lion a de uis. car il sera li plus fiers cheualiers del uis de

tous les autres. car nule beste na si fiere regardeure con li lyons. pour
 cou quil ara uois de dame uergoingneuse poes uous sauoir quil iert poi
 en paroles. & pour chou quil ara cors & espaulles dolifant que il iert de
 plus grant uigour de tous les autres. car nule beste nest si fors comme
 lolifans. pour chou quil ara cuer dachier dur & serre mest auis que a son
 hardiment ne se porroit nus apareillier [*fol. 162, col. d, verso*] & pour
 chou quil ara talent & pensee de droit iugeour dont il sera sans amour &
 sans haine. car il appartient a droit iugeour que il aint toutes les gens si
 quil les vns pour haine ne deport ne les autres pour amour. & pour chou
 quil ara rains & nonbril de pucele dont sera il uirges & castes teus sera
 chil qui de la lignie au roi mehaignie istera. & sachies que as soies
 proueches seront niens toutes les proueches de tous les preus. car il acom-
 plira le siege pereilleux de la table reonde. & menra afin les dolereuses auen-
 tures de la terre auentureuse

Ore aues oi rois artus de quele senefiance sera chil boins cheualiers. si
 mait diex fait li rois artus iou en sui moult lies si uous commandera
 adieu. car iou men uoeil aler. a dieu soies uous commandes fait chil lors
 monte li rois sour son cheual & sa compaignie auoec lui. & senuait &
 demeure el bois iuscal soir. quant li rois fu uenus a camaalot li enuoia par
 le roiaume de logres & manda a tous ses barons & a tous ses cheualiers
 soient a court le iour de pentecouste. pour ueoir la plus grant court & la
 plus esforcie que il onques mais tenist. quant les nouuieles furent seues
 loing & pres si sesmurent de toutes pars por uenir acourt li baron & li
 cheualier si en ot maint assamble la uegille de pentecouste si que nus ne
 les ueist qui ne sen peust esmerueillier pour la grant cheualerie qui
 i estoit uenue & assamblee de toutes pars. si se taist ore li contes a parler
 deuls & retourne a parler de tristran de loenois.

Or dist li contes que tristran estoit en la ioieuse garde & de mouroit
 toutes uois auoec sa dame la roine yseult & estoit apareillies el tans
 paschor pour aler el roiaume de loenoys pour seiourner illeuc tout
 celui este. & la roine meesme si estoit bien acordee mais puis que
 tristran entendi que li rois semounoit ses homes & enuoioit ses lettres a tous
 chiaus qui de lui tenoient terre quil uenissent alui a camaalot au iour de
 pentecouste car il i tenra court la plus grant & la plus noble & la plus haute
 & la plus hounorable que il onques mais tenist anul iour de cest monde en la
 grant bertaingne.

Quant tristran oi la nouele il dist quil ne se moueroit de la grant bertaingne
 deuant ce quil aueroit ueue cele feste. & cele grant court & por ce remest
 il adont & dist que il iroit sans faille & nel lairoit en nule maniere que a cele
 feste ne fust. car [*fol. 163, col. a*] il pense bien que a cele court ara moult
 grant cheualerie & grant feste & pour ce dist tristran quil demourra encore el
 roiaume de logres pour estre a cele feste que li rois artus doit tenir. il
 demande a ma dame iseut se ele ueut aler acele feste ou toutes les dames de
 ualour & les damoiseles de lignage verront. sire fait ele sauue vostre grace iou
 nirai mie mais uous i poes bien aler se il uous plaist pour cou que conpains

estes de la table reonde. dame fait il¹ comment uous lairoie iou si loing de moi sire fait ele uous poes mout tost reuenir se il uous plaist. dame fait il puis que uous ni uoles uenir or sachiez que iou nirai mie. sire fait ele si feres se il uous plaist & uos dirai pour coi iou uoeil que uous iaillies. ie ai tant oi
 5 parler de ceste court & a uous & a autrui que iou croi que ele sera la plus rice & la plus haute qui onques fust tenue el roiaume de logres. & bien sacies que tuit li conpaignon de la table reonde i seront que il nen remanra ia .i. seus qui uenir i puist qui ne viegne & quant il seront tout assamble a ceste feste² vos amis qui estes li mieudres de tous les autres ni esties auoec eus
 10 quen diroient il. il uous tenroient a maluais & diroient tout plainement que vous series recreans de bien faire por lamor de madame yseut il diroient que uous aries laissie toute cheualerie pour lamour de moi uous en series a hontes & iou enseroie deshounoree. si diroient tout mal de moi & honte de uous. ore esgardes sil est boin que vous eskieues cest blasma.

15 **D**ame fait tristran grans merchis de che que vous me faites connoistre lonor de moi miex que iou nel connoisse or sai iou bien que uos mames & pour ceste parole que vous maues dite irai iou ala cort sans faille. car iou sai bien que se iou ni estoie au iour que il seront tout assamble a la cort le roi artu li plusor diroient uilounie de moi & vous en blasmeroient & pour cest
 20 cri abatire irai iou la & reuenrai tost se dieu plaist. car pus que iou serai demain partis de uous iou ne porrai por nule auenture du monde auoir bien ne ioie deuant icele heure que iou serai reuenus a uous. sire fait ele ie le croi bien vous moueres quant il vous plaira & uos sares quil en iert tans & il dist quil mouera venredi ou ieusdi ne mencaut mais que iou soie le iour de pente-
 25 couste a camaalot. sire fait ele il mest auis se uous atendes tant que uous ne porres mie la uenir a tans. car iusques a camaalot a .iiii. boines iournees ce dient cil de cest pais. dame fait il or ne vous esmaies iou demorrai [fol. 163, col. b] iusca el tans que iou vous di & si iuenrai bien a tans a cel iour. car iou nirai pas armes fors de mespee & de mon glaiue ne ne menrai auoec moi
 30 escuier nul. iou uoeil uenir entreus si soudainement quil en soient tout esbahi. iou uoel uenir a cele feste comme cheualiers auentureus.

Sire fait ele ore oi merueilles ia saues vous certainement que el roiaume de logres a maint cheualier qui sont uostre anemi que sil auenoit par auenture quil vous trouuaissent desarme il vous feroient tost anui se il
 35 pooient. bien puet estre dame fait il. car il ne puet estre que iou soie de tous ames. car maint cheualier ai outre puis que iou ving el roiaume de logres qui encore ne mainment mie. ne iou ne sui li plus ames ne iou sui li plus hais de tous ceus de cest monde. or sachiez que iou i uoeil aler en tel maniere comme iou vous ai dit & tous desarmes fors que despee & naies doute que de ceste uoie
 40 ne me puet uenir se bien non. li cuers le me dist. sire fait ele diex le uoeille.

Atant definent lor parlement. tristran demeure o sa dame tant con li plaist. & quant il uoit quil ne puet plus demourer & que cheuauchier li conuient sil ueut uenir a la feste si prent congiet a sa dame & monte si se part de la ioieuse garde & il estoit si bien montes que entout le roiaume de
 45 logres ne peust on adonc trouer .iiii. meillours cheuaus du sien. tristran se part tous seus de la ioieuse garde & ne maine auoec lui nule compaignie & mout se

¹ Not in MS.² MS "se vous;" compare fol. 142, col. c, verso, l. 4 from bottom.

haste de ceuauchier si li auint une merueilleuse auenture que il encontra en vne plaine palamedes arme de toutes armes. quant palamedes uoit tristran lome del monde que il plus haoit il li uint alencontre au ferir des esperons. or li est il bien auis que or puet il bien ochirre tristran se il ueut car tristran est tous desarmes fors descu & de lanche & despee si se muet auenir uers lui pour lui ochirre sans nul respit prendre. & tristran uoit palamedes qui ensi liuient a lencontre si abrieueement. li cuers li dist tantost que cestoit palamedes. & palamedes li escrie de mout loing certes tristran vous estes mors quant de mes mains escaperes iamais ne ferres coup despee. or uous ai trouue apoint

Quant tristran ot ceste nouele il sareste tout errant car bien set que cest palamedes li hom del monde qui plus le haoit. lors se pourpense tristran & dist que ferai iou encontre lui ne me pus iou desfendre che uoi [*fol. 163, col. c, verso*] iou bien & se iou me desfent ma desfense ni uaura riens car trop est preus palamedes. palamedes deuant che auoit abatu .i. cheualier & naure trop malement & encore gisoit li cheualiers illeuc tristran cou dist palamedes tu ies hounis tes daars iours est uenus. palamedes che dist tristran or sai iou bien que de toi nai iou garde. iou nai mie paour de toi se diex mait. pour chou se tu ies armes me quides tu espoenter par tes paroles nenil iou ne sui mie enfes qui sespoente de legier iou sui tristran qui hui en cest iour te honira plus uieument que hom fust onques mais honis car tous soies tu armes & iou desarmes si ne porras tu durer encontre moi. iou te conquerrai alounor de moi & tu mourras chi ahonte. or te garde de moi. car tu me lairas les armes se iou puis.

Quant il a dite ceste parole il ni areste plus ains laist courre a palamedes le glaïue abaissie bruïant comme esfoudres & le fier si durement en son uenir quil fait le glaïue uoler en pieches. mais de la sele ne le remue. car de grant force estoit palamedes & moult ceuauchoit bien. il ne se remue pour tristran ne ne fait nul samblant quil se uoeille reuengier. quant tristran uoit palamedes il esgarde le sanlant quil faisoit & il uoit quil ne se remue il quide quil soit esbahis. si li dist palamedes comment test. ies tu mors. test li cuers faillis quant enuers moi ne toses desfendre. palamedes respont en sourriant tristran or uoi iou bien que tu asotes cascun iour. tu ies ore plus fox que anten. palamedes fait tristran sui iou fox. & iou puis bien dire de toi que tu ies li plus fols & li plus maluais couars & plus faillis que tu ne soloies tu ne toses de moi desfendre ce uoi iou bien

Tristran ce dist palamedes. quides tu ore que iou te laisse a asaillir pour paour que iou aie de toi. nenil che saches tu bien. tu ses bien quel renomee & quel los de cheualerie iou ai eue iuscachi de tous ceus qui me connoissent & se iou ore endroit por poi de cose perdoie le los que iou ai conquis iou aroie mal exploitie. or me di se diex tait uerite de che que iou te demanderai. uolentiers certes fait tristran se cou est cose que iou te doïue dire. se tu fuisses armes si con iou sui & tu trouuaises vn tien anemi desarme & desgarni se diex te doinst boine auenture lasauroies tu en tel maniere ou tu lenlairoies aler [*fol. 163, col. d, verso*] or me di que tu en feroies. palamedes ce dist tristran or uoi iou bien a coi tu bees quant tu me demandes que iou feroie en vne itele auenture dun mien anemi. iou le dirai tout maintenant.

saches que iou len laisseroie aler que autre cose nen feroie. car iou re porroie faire plus grant uieute que dassaillir mon anemi desarme & iou seroie armes. & se il tasailloit ce dist palamedes que li feroies tu. iou men departiroie au miex que iou porroie. car alui ne meteroie iou le main se ce nestoit pour lui

5 garandir.

Tristran ce dist palamedes iou tai fait iugier pour moi tu meesmes gardes mounor. tu meesmes as parle comme loiaus cheualiers & sages & enseignies. si mas dit que iou doi faire de toi qui es mes anemis. saches ausi lenpensoie iou afaire ne autrement nel uoloie iou faire ne neusse fait se
10 tu leusses dit autrement. tristran or saches tu bien que iou ne uoel mie perdre lounor que iou ai conquise por toi honir de ta mort ne me ueroit mie si grans preus quil peust abatre la honte que iou iconquerroie. por ce te di iou que iou me uoel ore souffrir de la grant haine que iou ai atoi. vne autre fois par auenture te trouerai en meiller point. se tu as ta lance brisie sour moi iou
15 men souferrai atant acesti fois. car bien uengerai cest courouch. or ten pues aler quitement. mais se auenture tamaine une autre fois entre mes mains & tu estoies armes saches de uoir que li vns de nous .ii. imourroit.

Quant tristran entent la frankise que palamedes li fait. il li vient a moult grant merueille. il ne quidast iamaiz que il le feist en teil maniere
20 il set bien que palamedes le het morteument. & quant il la trouue en teil point si amesure il li vient amout grant merueille. tristran fait palamedes or saches que iou nel fai mie pour toi ne pour cose que iou taine ains le fai pour mounor garder. car iou ne me uauoie honir pour toi ne pour autre tant con iou me peusse garder. mais ore me di se diex te saut ou uas tu en teil maniere
25 sans compaignie & desarmes. certes dist tristran iou menuois a camaalot tant con iou pus hui en cest iour si con iou quit isont assamble tout li boin cheualier du monde crestien si mi couient estre demain pour che que tuit mi compaignon de la table reonde iseront. & pour cou que trop auoie demoure a uenir que iou ni peusse uenir apoint pour tant que iou la laisse armes. iuois
30 iou ensi con iou [*fol. 164, col. a*] iuois pour estre a cele haute feste. certes ce dist palamedes il mest auis que chil ceuaus sour coi tu sies est mout traueillies si te dirai que tu feras chis cheuaus sour coi iou siec au mien ensiant est li mieudres & li plus fors & li plus legiers qui soit el roiaume de logres. li rois artus lamoit mout & le prisoit sour tous autres cheuaus. & iou le conquis a
35 van & me combati alui pour la conuoitise du cheual plus que pour autre cose. iaim mout cest cheual & moult lai esprouue & tant cunnois son grant pooir que iou sai bien uraïement que se nus cheuaus te doit porter ius¹ca camaalot cis ti portera sans faille. si uoel que nous descendons ambedui & se il te plaist tu prendras mon cheual & iou prendrai le tien. tu feras mieus ceste
40 besoingne du mien que du tien.

Quant tristran entent la² parole & il uoit la courtoisie que palamedes li fait il en deuint tous esbahis. il esgarde le cheual palamedes & puis le sien si li est bien auis que palamedes li die uoir. palamedes dist tristran. tu me

¹ MS has "us."

² After "la" is a gap large enough for one word; it appears that the space was left by the scribe of the MS. On fol. 143 verso, col. d, the corresponding passage runs: "quant tristran ot ceste parole."

fais tout esmerueillier des paroles que tu me dis. il mest auis que iou ne peusse estre si courtois uers toi comme tu ies uers moi. tristran dist palamedes. se tu nes courtois cest tes damages car il nest nus cors tant soit chetis & estrais de petit lignage se ausi haute cheualerie se fust herbergie en lui que toute courtoisie & toute frankise ne deust estre auoec. & quant tu ies 5 si boins cheualiers con iou sai & tu nies bien courtois ta prouece est poure & eslongie de tous biens ne ne porroit bien definir. certes se toute courtoisie estoit perdue si la deueroies tu retrouver pour la haute cheualerie qui est en toi. or monte si tenuta atant & te souuiegne des paroles que iou tai dites.

Quant il sont andoi descendu tristran qui est tous esbahis de che quil ot & 10 uoit que palamedes li offre & remue son harnois de sour son cheual & le met sor le sien & quant il est apareillies du monter il dist palamedes se diex me saut iou te haoie mout na mie granment mais tant ai ore ueu en toi que tu me fais entroublir la haine que iou auoie a toi. ensi con iou porroie mon ami merchier dune bonte iou ten merci & menuois a court a ceste grant 15 feste que li rois artus doit tenir. tout li boin cheualier du monde iseront che ma on conte & iou iuois pour ueoir les cheualiers qui iseront & croi uraiement que merueilleuses auentures auenront a ceste court. tristran ce dist palamedes. puis que nous deuons departir fai tant por moi que tu me salues le [fol. 164, col. b] roi artu quant tu le uerras & se li di que se iou ne fuisse tant 20 enbesoignies de grant affaire iou ne laisse en nule maniere que a sa feste ne fuisse. mais iou sui tant enbesoignies que iou ni puis aler. & mon seignor lancelet sour tous les autres le plus courtois le plus sage le plus de boinaire le miex parlant que on sache en tout le monde me salueras & li di que palamedes est tous siens pour faire a son pooir quanquil li uaueroit commander. 25 & mon seignor gaheriet le frere mon seignor Gauaine noublie pas que tu ne le me salues chil est preudom si con tu ses si le me salueras & li diras de par moi que iou sui tous siens bien le sache.

Atant se departent. palamedes sen tourne & tristran senuait le grant chemin tant comme il puet onques¹ cel iour ne cessa de poindre ne desperoner 30 en tel maniere ne onques ne reposa par iour ne par nuit tant quil uint pres de la chite de chamaalot ou li rois artus tint si grant feste que de plus grant noi onques nus hom parler mais a tant laist ore li contes a parler de tristran & retourne aparler dune autre chose de ceus qui iestoient uenu ala feste de pentecouste.² 35

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¹ ? "cheuauchier" omitted.

² Now the scribe returns to his subject — i. e., *Le Roman de Tristran* — thus: "Chi endroit dist li contes que si grans honours & si grans gloire uint adont en la chite de camaalot que nus ne fust a cele feste pour tant quil uest les cheualiers les dames & les damoiseles & les purceles qui a cele feste estoient uenues quil nel tenist a grant merueille que uous diroie iou illeuc peust ueoir qui i fust rice atour de dames & de cheualiers," etc.